AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXIII, No. 20
WHOLE No. 832

August 29, 1925

$4.00 A YEAR
PRICE 10 CENTS

CONTENTS

	PAGE
CHRONICLE	459-462
TOPICS OF INTEREST	
East and West Meet—Catholic University Education in Ireland—The Knights at Work—President Pierce and Pius IX—Were the "Dark Ages" Dark?	463-470
COMMUNICATIONS	470-471
EDITORIALS	
God First: Even in the Schools—The Mistake at Malines—Speaking the Truth Boldly—Who Pays the Government's Bills?—"Let's Kill All the Lawyers"—Terms for Our Debtors	472-474
DRAMATICS	
This Theatrical Season—The Blind Girl—Reviews—Books and Authors	475-478
EDUCATION	
Morals at Non-Catholic Universities	479-480
SOCIOLOGY	
The Pallid Bust of Pallas	480-481
NOTE AND COMMENT	481-482

Chronicle

Home News.—On August 20 President Coolidge signed the terms of the settlement of the Belgian debt. These must now be accepted by the Belgian authorities and, of course, by Congress. On the whole the terms accorded are easy.

Belgian Debt Settlement

The Commission allowed a distinction between the amounts obtained during the war for actual military operations and the sums borrowed after the war for relief and reconstruction work. On the actual war-debt, all interest of whatever kind is remitted, and the principal will be repaid in annual instalments running over a period of sixty-two years. The first payments are very light, that due on June 15, 1926, for instance, being only $1,000,000. Thereafter the payments increase until they reach $2,900,000 in 1932, and this amount will be paid annually until 1987, when the final payment of $2,800,000 will liquidate the debt.

The post-armistice debt which, with accrued interest, amounts to $246,000,000, is also to be paid within sixty-two years, with interest, after the first ten years, at three and one-half per cent. The settlement fixes the total Belgian debt at $417,780,000.

The Commission, while reserving its freedom to act as might seem best with regard to the refunding of sums due the United States from other countries, was disposed to grant special terms to Belgium because of the so called "moral obligations" admitted by the late President Wilson. It refused, however, to shift responsibility for the Belgian debt from Belgium to Germany. "While no legal obligation rests upon the United States," are the words of the Commission, "there does continue a weighty moral obligation as a result of assurances which entirely differentiate this sum from all other debts due the United States from foreign countries." By the press of the country, this declaration is generally interpreted as meaning that the Committee is not disposed to permit any country to cite its action toward Belgium as a binding precedent.

Such Belgian comment as has reached this country favors acceptance of the terms decided upon at the conferences. The Minister for Foreign Affairs, M. Vandervelde, thinks that the United States has conceded "supportable terms," while M. Jannsens, Minister of Finance, remarks that not the least advantage of the settlement lies in the fact that "now we know where we are, and can fix upon a financial program, and hold to it." In his judgment, the terms, although not easy, are not exorbitant. So far as can be judged at this distance, the opinion of the country is that the Belgian envoys secured better terms than the Cabinet thought probable, or even possible.

Belgian Opinion

According to the special correspondents at Paris of the Chicago *Tribune* and the New York *Times*, the Belgian settlement means that France also will be able to obtain special treatment and consideration when the question of refunding her debt comes up at Washington within the next few months. "More than ever before," writes Stephane Lauzanne in the *Matin*, "are we entitled to have confidence in the negotiations which are going to open between Paris and Washington. It will suffice that we, like the Belgians, be clear and simple, and, without false pride, put all our cards on the table."

What France Thinks

According to a special story printed in the New York *Times*, several conferences on Federal tax reduction were held in the week of August 16 by the President, Senator Smoot, chairman of the Senate Finance Committee, Representative Tilson, and Secretary Mellon. What the reduction will be cannot at present be stated, since it will depend on the needs of the Government, to be outlined in the

Reduction in Federal Taxes

next budget, and the Treasury surplus. It is thought, however, that the promise made some time ago for a cut approximating $300,000,000 can be kept. The chief reductions will refer to the unpopular income and inheritance taxes. Senator Smoot and Mr. Tilson believe that the maximum surtax on incomes of $12,000 and more should be reduced from forty to twenty per cent; they also agree that the tax on incomes of $4,000 or less should be changed from two to one per cent. Secretary Mellon declares for abandonment by the Federal Government of the inheritance tax, a plan that is steadily growing in favor. As a compromise, Senator Smoot proposes that the Federal inheritance tax be lowered, and when collected by the Government, be refunded in those States only which levy such a tax. As is obvious, no definite plans have as yet been worked out. But as some of the Congressional committees will begin to hold meetings next month, the reduction scheme will engage the attention of Congress in December, and it will probably be possible to pass a bill embodying the new changes by March, 1926.

Austria.—Anti-Semitic riots have played a conspicuous role in the Austrian news that has reached us during the past week. These newspaper reports must, however, be taken in connection with the events preceding these riots and which at the time mightily aroused the population; namely the long and bitter agitation of the Socialist-Jewish press of Vienna, and the stabbing of a young Catholic cleric by this element. Such details, minutely reported to us, are not cited as the least excuse for the riots. Jew-baiting and Christian-baiting are both most odious, nor must the *Hakenkreutzler,* who organized the anti-Jewish riots, be in any way confused with Christianity, as is evident from the fact that they take their name from the Swastika, which they wear as their emblem, and which in Germany has been displayed in direct opposition to the Cross of Christ. They represent in particular the anti-Semites of Austria. With the recent events fresh in the minds of the people they regarded as a challenge the fact of the Fourteenth Zionist Congress being held in Vienna. It was the most inopportune event that could have taken place under the circumstances. A bloody clash between the police and the mob was the consequence. The Jews were carefully protected by the Austrian authorities, but, as Rabbi Wise remarked at the Convention, it naturally was not pleasant "to attend a meeting patrolled by police, mounted and afoot, and to find one's sole interest personal safety."

Anti-Christian and Anti-Semitic Riots

Canada.—During the week Sir Adam Beck, for many years prominent in the industrial and political affairs of Ontario, passed away. Sir Adam built the Ontario hydro-electric plant at Niagara Falls and has for years been identified with the policy of supplying the province of Ontario with electric power. Appointed in 1903 a commissioner to investigate the development and distribution of electric power from Niagara Falls, three years later he introduced a bill in the Ontario Legislature that created the Hydroelectric Power Commission, of which he has been chairman ever since. For years he was a member of the Ontario Legislature and has since 1923 been Minister Without Portfolio in the Ferguson Cabinet. He was gazetted a Colonel of the Canadian militia in 1912 and knighted by King George in 1914. His Lordship, the Right Reverend M. F. Fallon, Catholic Bishop of London, Ontario, eulogizing the deceased, who was not a Catholic, and speaking from the experience of long and intimate friendship, declared that London had lost the most outstanding citizen of her history, the benefits of whose works should enshrine his memory in the hearts of her people. "Absolute integrity, dauntless courage, a passion for service, with a fine dash of Christian socialism, made of him the noblest public man whom it has ever been my privilege to know."

Sir Adam Beck Dies

China.—In accordance with the Nine Power Treaty, adopted by the Washington Arms Conference in 1922, invitations have been forwarded by the Chinese Government to interested powers to attend a conference at Peking beginning October 26. Its purpose, as provided by the Washington agreement, is to grant China two and one-half per cent increase in customs duties and to consider what disposition is to be made of the revenues. The invitation, however, intimates that China will go further than this and ask for complete customs autonomy. It recalls that at the seventeenth session of the Washington conference the Chinese delegation declared its intention of bringing up again the question of restoring China her tariff autonomy and that in accordance with that declaration the Government proposes that the question be also brought up at the forthcoming conference and expects some arrangement will be made to remove the tariff restrictions hitherto imposed upon China. The attitude of the powers on the problem is very uncertain. Both Great Britain and Japan, according to reports from the Foreign Office at Tokyo, are understood to be holding strictly to an agenda in accordance with the Washington conference. The representatives of the United States at the conference will be Mr. John V. A. MacMurray, United States Minister to China, and Mr. Silas Strawn, a Chicago lawyer.

Customs Conference

France.—There is no attempt to conceal the anxiety with which the actual negotiation of debt terms with the United States is awaited. The *Temps* on August 21 declared that France must try to secure a more satisfactory settlement than Belgium was able to make, because of the relatively small size of her debt. It suggests that America be reminded of

Anticipating Debt Terms

France's generosity following the War of Independence. The French seem to hope that American business men will recognize the impossibility of France's adding four billion francs to her present taxes. The nation's debt to America is $2,933,000,000, on which about $800,000,000 interest is now due. Figuring prospective settlement with England at £10,000,000 sterling, and obtaining terms with the United States no more favorable than those obtained by Belgium, France could look forward to annual payments abroad of more than four billion francs, or an amount about equal to the country's favorable trade balance this year. There are French economists who claim this is impossible without ruining the nation. Any attempt on the part of America to suggest curtailment of France's war budget, as a means of making larger debt payments possible, will be resented. "Under no conditions," warns the *Journal des Débats,* "should our negotiators allow the debate to get on this ground. Because America is our creditor gives her no right to mix up in our politics and limit our sovereignty."

Nothing Decisive in Morocco

Reports of August 15 announced that 5,000 rebel tribesmen, constituting the entire garrison at Sarsar Heights, had surrendered unconditionally to the combined French-Spanish forces. Colonel Freydenberg's column, after hesitating a fortnight to advance, occupied without difficulty the Jebel Sarsar position. In the Tsoul country, French successes were also reported on August 19, with very little expenditure of men or materials, and with only one section of the tribesmen, those in the extreme northwestern section, still unsubdued. The New York *Times* brings a semi-official report dated August 20 to the effect that Spain is in thorough accord with France in her decision to limit peace terms with Abd-el-Krim to those conditions mentioned here last week. On the same date, it has been announced, 650 men, recruited in Mexico and Cuba, sailed from Havana for Spain, whence they are to be taken to Morocco, to augment the Spanish forces there. The day following, Marshal Lyautey introduced the thirteen American aviators now in the French service to Sultan Mulay Yussef, who accepted them as the first aerial squadron ever on the staff of the Cherifian army.

Germany.—The collapse of the great Stinnes firm has struck German industrialists with dismay. Failing to obtain the necessary credit for conducting his immense Aga automobile plant, Edmund Stinnes threw down his gauntlet to the financiers by offering $500,000 of shares in his concern to the employes. The purpose was that his own dominant influence in the corporation might be thus removed and the banks might have no further motive for refusing credit to an otherwise flourishing industrial enterprise. The employes however would not accept the shares offered them until the needed funds could be raised to carry on the industry. The banks refusing the credit compose the "moral receivership" of the main portion of his father's estate, now nominally under the control of his younger brother. There was a split in the family which has made the situation still more complicated, but both Edmund, who has been holding out against the financial powers, and his younger brother Hugo, who submitted to the liquidation of his part of the mighty commercial enterprise that had been built up by their father, may be left comparatively impoverished. The last hope of Edmund Stinnes was the purchase of his plant by American capital, but a price could not as yet be agreed upon. One after another, the great Stinnes interests are being sold. Only the founder of the stupendous fortune could have fought his way through the present crisis, and it is not certain that even he could have averted the final collapse. He alone was able to control his constantly increasing interests, and the accumulating purchases reaching out in every direction. The sudden death of President Ebert, and the election of Hindenburg may also have greatly affected foreign credits, so that these were not renewed. At home Hindenburg has not played into the hands of the great capitalists, as was apparently expected by them. It is rumored, in fact, that the Ruhr and Rhineland industrialists are asking for an economic dictatorship. In a message to America President Hindenburg pledges himself for peace and economic stability.

Collapse of Stinnes Colossus

Great Britain.—Delegates of the Miners' Federation have officially decided to accept the terms of the truce in the coal industry, on which the mine owners' notices of the termination of the 1924-25 wage scale were withdrawn. The conference instructed the executive of the Federation to take such steps as might be necessary to present the miners' case before the proposed Government's commission of inquiry, the personnel of which has not yet been named. The subsidy still continues to be attacked from various quarters and Mr. Ramsay MacDonald, former Premier, in an article in the *Nation,* has denounced the settlement as "an encouragement to violent revolution." Though ostensibly a victory for labor, much discussion of the subsidy is going on within the ranks of the Laborites, with a gradual widening of the split between moderates and extremists that will likely deeply affect mining, railroad and other industrial disputes now pending.

Miners Approve Truce

Regulations of the Canton Government relative to coastal shipping have added to the gravity of the strain

existing between Great Britain and China. The regulations which are considered as a discrimination against British and Japanese shipping interests provide, "First: Steamers of any nationality except British and Japanese will be allowed to use any port provided they omit calling at the British port of Hongkong. Second: All steamers upon entering port must be subject to inspection by pickets of the Anti-Imperialistic Union." The British Consul-General in China has protested the regulations, declaring such orders to be tantamount to an act of war. Mr. Austen Chamberlain, the Foreign Secretary, returned suddenly to London to tackle the Chinese situation which becomes the more complicated because, while the present Cantonese Government is nominally subordinate to the Peking Government and hence cannot be recognized by foreign Governments, as a fact it is not accustomed to pay the slightest attention to Peking's orders, so that even should Great Britain protest to the Peking authorities it is recognized in London that the latter are powerless to take action that could modify the objectionable Canton manifesto. According to the foreign correspondent of the New York *Times*, the report is current in London that the "Red" Government of Canton has as its real object nothing less than the wiping of Hongkong, Britain's great Oriental emporium, off the commercial map. Vice-Admiral Sinclair, commanding the British China naval station, has arrived at Canton on the flagship Petersfield to protect the British and other foreign interests. It is understood, however, that he has not received instructions from his Government as to how to act in the emergency.

Chinese Differences

Great importance is attached to the opening recently of the London Light Aeroplane Club. The London club is the first of six such clubs to be established in England. While initiated primarily for sport, the Government is backing it as a means of training a vast army of airmen for any war which may come in the future. Sir Philip Sassoon, Under Secretary of the Air, formally and officially opened the club, declaring its ideal to be "to make a nation of airmen for any future emergency." Sir Sefton Branckner, Director of Civil Aviation, speaking at the opening ceremonies, asserted the movement was "of greatest importance to Great Britain."

Training for Air Warfare

Ireland.—There has been a general manifestation of approval, especially by advocates of prohibition, over the formal report of the Liquor Commission. This agency, which has been investigating the retail liquor traffic, recommends the abolition of more than 5,000 of the 13,000 public houses now in operation in the Free State. At present there is said to be one saloon for every 230 inhabitants, an excessive number in the opinion of the Commission. The movement for the total closing of public houses on Sunday is gaining strength. Addressing a meeting of the priests of Clónfert, Bishop Dignan strongly condemned the suggested general opening of drink shops on Sunday. In view of the ease with which intoxicating drinks may now be procured in Ireland, those who attended the meeting were agreed that a universal Sunday opening would be a national disaster.

Liquor Commission and Other Reports

Reports on living conditions in the so called congested districts continue to be discouraging. Apparently there is little danger of the recurrence of starvation such as was feared last autumn. But there is undoubtedly a shortage of food in many districts. Testifying before the investigating committee now holding session in the Aran Islands, Father Walsh, the parish priest, stated that the fishermen of these islands are in a grave plight. The people, he declared, would be on the verge of starvation before Christmas if the fall fishing were not more successful than it has been in recent years. He complained, too, that there would soon be an end of the fishing industry if the exodus of boys for America should continue. Other dispatches are similarly discouraging. The Department for Agriculture, for example, reports that the fruit crop this year has proved almost a complete failure, and the trade returns during the past four months indicate that there has been a decline, even in live stock and agricultural produce.

It would seem that the Treasonable Offences Act, 1925, is being applied most vigorously. Notices of search and seizures are occuring with great frequency in the Irish papers, and discoveries of hidden arms and ammunitions are being reported from diverse districts. In most cases the evidence obtained has not been sufficient to convict the prisoners. The general charge made against those arrested is that of conspiracy to subvert the Free State Government and of being members of a military organization not established by law. Alleged treasonable documents, such as recruiting posters and letters referring to brigade conventions, are being discovered. But as one Justice declared in reference to such seizures, there is nothing to show against whom the military organization is aimed.

Treasonable Offences Act in Operation

"Seventy-five Years of Statehood," by William I. Lonergan, S.J., in our next issue, commemorates the Jubilee of prosperous and historic California.

A practical and constructive line of apologetics will be suggested by Father LaFarge in "Taking a Hint from Bryan."

"Plots and Politics in Prague" will be an important article by our Czechoslovakian correspondent, showing the odds Catholics are fighting.

East and West Meet

A. Christitch

THE Conference for Oriental Studies held in Jugoslavia last month marks an important step in the great task for Eastern reunion which Divine Providence seems to have specially entrusted to the Catholic peoples of the Slav race. Following on the religious Unity Congress inaugurated by Papal Brief at Velehrad, in the heart of Czechoslovakia, last year, that zealous promoter of the Apostleship of SS. Cyrillus and Methodius, and distinguished scholar, Father Grivec, Professor of Liubliana University, called together an informal assembly of theological experts for a few days of study and prayer. Contrary to what had been expected the Conference almost developed into a Congress, so great was the number of participants from various European countries who came to hear and to learn.

Liubliana, most Catholic of Slav cities, obscured so long on the map of Europe under a foreign name, may now be ranked as a maker of history in the progressive concord between Catholic and Orthodox ecclesiastics. The Theological Faculty of the young University of Liubliana, established only since the war, has alreadv achieved so much in the field of Oriental and Slavonic ecclesiastical research, thanks to its brilliant staff of Slovene Catholic priests, that it holds today an honorable place among the older seats of learning.

Rome had taken note of the proposed Conference, and His Holiness sent a letter of warm approval to Dr. Yeglitch, Bishop of Liubliana. Further, not only did the President of the Oriental Institute, Father Michel d'Herbigny, attend in person, with other members of the staff, but there were also present: Mgr. Carlo Margotti, of the Sacred Congregation for the Oriental Church; Professor Salaville of the Catholic Seminary in Constantinople; Professor Omez, of the Russian Catholic Seminary at Lille; Dom Placidus de Meester, O.S.B., President of the Belgian Benedictine Congregation; and leading scholars from the three Slav countries of Poland, Czechoslovakia and Jugoslavia, among whom were several members of the Hierarchy. Of these, His Grace Dr. Leopold Precan, Archbishop of Olomouc (Czechoslovakia), plays the most important part in the effort of Catholic Slavs of the Latin Rite for Eastern Reunion. The headquarters of the Cyrillo-Methodian movement lies in his Archdiocese, whither great pilgrimages are made every year to the tomb of St. Methodius, and fervent prayers are offered for the return of Slav Orthodoxy to the See of Peter. The Polish Episcopate was represented by Dr. Przezdicki, Bishop of Siedlice, and he was accompanied among others, by Father Paul Chodnievitz, who was only released from a Bolshevist dungeon five months ago in exchange for a Russian communist in Poland. Mgr. Okolo-Kulak, a native of Petrograd, whither he hopes to return some day, stood for what is Russian and Catholic.

Mgr. Njaradi, a worthy disciple of that great prelate of the Ruthenian Rite, Archbishop Shepticky, represented the only and somewhat dispersed Byzantine Catholics of Jugoslavia.

On the inaugural day of the Conference, Sunday, July 12, Mgr. Njaradi celebrated a Pontifical High Mass; and the beauty of the Eastern liturgy, seen for the first time in the Cathedral here, made a deep impression on the congregation who all, of course, belong to the Latin Rite. No less impressed, although in another sense, were the three Serbian Orthodox priests who attended the conference on behalf of the Orthodox theological faculty of Belgrade University. The Rev. Professor Stefanovitch, Dean of the Faculty, with Professors Dimitriyevitch and Mirkovitch, had come at the personal invitation of their colleagues of the Catholic Faculty of Liubliana. They assisted at the Oriental Mass, so familiar to them in every detail, with such deep devotion and understanding that we Latins suffered from a certain sense of ignorance in our own Cathedral. The Choir had for weeks past practised the ancient Slavonic responses, and the Orthodox priests expressed their admiration for the accuracy and tonal finish with which the most difficult passages were rendered.

Speaking at the general meeting in the afternoon, Professor Stefanovitch declared that it was his hope and prayer that this first Conference for Oriental Studies held in the common fatherland would bring great fruits of knowledge and fraternal charity to both Catholic and Orthodox. Several Orthodox Russians also attended the Conference, and among them was the Rev. Michal Sloutzky, at whose initiative a large meeting was called together at the end of the week to hear Father Chodnievits's report on conditions in Russia.

Among the papers read in Latin at the morning sessions, one of special interest was that by Father T. Spacil of the Oriental Institute, on Membership of the Church. The distinguished Czech Jesuit showed by a series of precise and progressive arguments, based on the principles of Orthodox theology, that the Orthodox bodies have no justification for classifying Roman Catholics as schismatics or heretics.

Père d'Herbigny spoke of the Church as the Mystical

Body of Christ whereby the Kingdom of God is extended upon earth in the form of a free theocracy. This was the guiding thought of the great Russian philosopher Vladimir Soloviev. As there is but one Christ there can be but one Church, and in order that there might be not only internal unity, but external and visible unity, Christ Himself had appointed a visible head upon earth in the person of Peter and his successors.

Father M. Viller, S.J., also of the Oriental Institute, showed the development of monastic life in the East before the ninth century, while Dom Placidus de Meester spoke of Greek and Slavonic Monasticism as it exists among our separated brethren today. He is one of the greatest living authorities on this subject, and it would be well if Catholic critics took the advice of Dom Placidus, not to minimize the value and importance of Eastern monasticism because of individual cases of slackness among Eastern monks. The high ideals of monastic life in the East compare admirably with religious life as it is understood in the West.

An informative paper on Canon Law in relation to the united Oriental Church was read by Mgr. Margotti.

Father S. Sakac, the first member of the Jugoslav Jesuit Province to adopt the Oriental Rite for purposes of missionary work, read an interesting paper on the principles of religious unity, and among the more popular lectures for the general public was that by a Slovene priest, Father Debevec, on the Christian note, and devotion to the "Sacred Cross and Golden liberty" which are so characteristic of Serbian national epics. He also traced the origin and historical causes of the anti-Catholic prejudices which had held sway so long among Orthodox Serbs. But the present were better days, when Catholic and Orthodox Slavs were nationally united within the same frontiers.

Indeed even a bird's eye view of the Liubliana Conference would make one realize that such an assembly could only have been called together by independent Slav peoples on independent Slav soil. Quite apart from the scientific value of the conference, where the world's experts gave freely of their erudition and experience to those eager to learn, the popular lectures, sermons and devotions arranged for the people of Liubliana will certainly have far-reaching results.

Already is manifest a renewed interest and revival of fervor for the Apostleship of SS. Cyrillus and Methodius, an Association of Prayer for Eastern Reunion richly indulgenced by the Holy See. In a stirring address Dr. Andreas Snoj, of Liubliana University, showed the origin and development of this Association, so dear to the Holy Father, and so expressive of Slav mentality, for it appeals to Our Blessed Lady, Queen of the Apostles, to shower fresh favors on the early Slav Apostles Cyrillus and Methodius, that they may restore all Slav nations to Christian unity. The Apostleship which flourishes in Czechoslovakia and Jugoslavia is being promoted in other European countries, while it already has a large following in the United States, thanks to zealous Slav and American promoters. A message from the Rev. J. J. Wynne, S.J., of New York, known as a practical supporter of the Apostleship, was received with great satisfaction at Liubliana.

Catholic University Education in Ireland

T. Corcoran, S.J.

IT is now fifteen years since the National University of Ireland began to operate on courses of study of its own devising. Founded in 1909, its initial year was occupied in the reorganization of the nondescript Royal University, a makeshift institution which had managed to keep in being for over a quarter of a century. The old Queen's Colleges of Cork and Galway, which from their foundation in 1845-1850 were strongholds of the English policy for Irish education, the policy of "mixed education of Protestants and Catholics, given, as far as possible, by Protestants and under Protestant control," were reorganized, and had their names and governing authorities altered. From the Catholic University College for Arts and Sciences, and the Catholic University Medical School, the dual foundations of Newman's time, a new University College had to be set up and housed in Dublin. These three University Colleges, Dublin, Cork and Galway, were the constituent elements of the new National University of Ireland, a Federal University, which began by "recognizing" for Degrees in Arts, Science, Philosophy, and Celtic Studies, the Junior Side of the National Ecclesiastical College at Maynooth.

The constitution of the new Colleges and the new University was settled by the huge nonconformist majority in the English Parliament of 1908. Chief Secretary Birrell had failed to carry his English Education Bill of 1906, which would have enthroned "neutrality" in schools, and greatly crippled Catholic or indeed any other type of elementary schools with a definite form of religious teaching in England. He was more moderate, and more successful with his Irish University Act of 1908. That act bound the new University as tightly as possible to the principle of Nonconformist neutrality and indifference. But during the past fifteen years much has been done to make both the University and its three constituent Colleges as Catholic as possible in fact, while they cannot be formally Catholic in the theory of law. Cardinal Logue defined this transformation by a very accurate and happy phrase, when he termed it "the baptism of the pagan bantling."

The realization of this favorable situation was secured by the abandonment of the old Queen's College policy, 1845-1909, of staffing the local university centers by appointments made in the English Castle of Dublin. At all times, in these Queen's Colleges of Belfast, Cork and

Galway, there was an overwhelming majority of non-Catholic appointments, and these, with several of the specially-selected Catholic appointees, were as a rule devoted supporters of the principle of mixed education.

Mixed education under Protestant control, or indeed under any other control, could never be accepted by Catholics, least of all in Ireland. The pronouncements that it is an evil in itself, made clearly and repeatedly by the Holy See and by the Episcopate ever since the problem arose in Europe and America at the close of the Revolutionary and Napoleonic Wars, gave a definite and decisive lead to all true Catholics. This is now incorporated in the Code of Canon Law. Mixed education in this English and non-Catholic sense was, as far as the statute could secure it, imposed on the new University in the Act of 1908. But even Mr. Birrell, apostle of non-religious education, had to provide administrative machinery in the University and its Colleges, which in fact very effectively operated in the direction of the Catholic standard in education. The Colleges of Dublin, Cork and Galway received new governing bodies, formed mainly by the County and Borough Council representatives, by elections from the Professors and from the graduates, with cooption powers. This secured a very large measure of Catholic autonomy in practice. The Federal Senate of the University was formed on the same plan. For some years the old Queen's College academic interests were strong in Cork and in Galway; but this has long since passed away.

The whole of these governing bodies are now well over ninety per cent Catholic, and are morally certain to remain so. In their hands are exclusively vested all professional and administrative positions in the University. Thus a *de facto* Catholic University has been effectively set up. The same transformation, broadly speaking, has been effected in the new University, 1910-1925, that was realized in the theoretically "mixed" primary schools set up in Ireland by the English Government from 1830 to 1860. Both the school population and the school staffs, with some rare exceptions, have everywhere been for a long period *de facto* Catholic, or *de facto* Protestant. The school that is Catholic in fact has always had Catholic influences enveloping it, even if Catholic teaching cannot find formal and express utterance during the hours of secular instruction. Substantially the same process has transformed the whole University set up in 1908-1910.

This transformation had many contributive elements which will repay attention. The late Archbishop of Dublin, the Most Rev. William J. Walsh, had long been a commanding force in Catholic education in Ireland, when in 1908 he was elected Chancellor at the first meeting of the Senate of the new National University. He availed himself of the marked administrative revolution, begun in the old-time Queen's Colleges of Cork and Galway, to declare that though there was not in being a Catholic University, yet there was a University for Catholics, to which Irish Catholic parents could safely send their children for higher education.

In 1910 his visit to Rome, the last of his long episcopate, led to a declaration by the Holy See, issued from the Holy Office by Cardinal Rampolla, to the effect that the new institution could be safely used, and that Catholics should be urged to use it. In the same document it was expressly declared that the grave warnings of the National Synods, 1875 and 1900, against Catholics entering the Protestant University of Trinity College, were in full force. The marked and intrinsic dangers of education there were not lessened, but aggravated, by the fact that this stronghold of Calvinism had in 1873 been given a secularist constitution. There was in fact no increase then or since, in the small trickle of Catholic students which has entered the Elizabethan University ever since the days of Grattan's Parliament. Neither the Holy See nor the Irish Episcopate has ever given any express approval to the National University. Dr. Walsh himself, on one occasion, defined as Chancellor that it is not a Catholic University. But both the Holy See and the Episcopate advise the sending of Catholic students to its Colleges, and at the same time they repudiate any such action regarding Trinity College, still the main stronghold of Cromwellian Ascendancy in Ireland.

This action of the Church had immediate results. The two University Colleges open to Catholics in Dublin down to 1909 had about 450 students in Arts, Science and Medicine. Their buildings and equipment were placed at the disposal of the new University College in Dublin. The 450 students of 1909 have become 1,200 in the present year; and whereas about 10 per cent of the students were non-Catholic in 1909, less than 2 per cent are non-Catholic in 1925. The students at Cork were about 200 at the most under the old system; there are now more than 600 in attendance, almost all being Catholics. Galway, for many reasons, has no membership like this, but it has doubled its strength, and is likely to take distinctive and widely national importance when in the near future it will be made a College teaching all branches of higher education through the language of the Gael.

Taking into account the University courses in St. Patrick's College, Maynooth, provided for about 200 students prior to their theological studies, we have now in the National University of Ireland about 2,200 students, almost all being Catholics. This attendance includes a substantial proportion of members of the Regular Orders engaged in teaching. Marists, Carmelites, Jesuits, Redemptorists, and many others, with large numbers of the students in colleges for the pastoral clergy, attend courses for Degrees in Arts and Science. The last three years have seen the beginnings of a marked influx of nuns—Loreto, Brigidine, Holy Faith, St. Louis, Mercy, and others—qualifying, like the lay Catholic students, for the profession of teaching by full degree courses and subsequent professional training in the University Colleges.

There is a large attendance of Catholic lay students, men and women; lay students are about 80 per cent, and women students are about 20 per cent of the whole University population, distributed in the Faculties of Arts, Science, Medicine, Philosophy, Celtic Studies, Law, Engineering and Architecture. Professional Studies in Music and in Education have also been well organized.

The University year begins, in all the Colleges, with solemn High Mass and an appropriate sermon, attended by the Professors and students in corporate form, with processional order. For the Annual Retreats for lay Catholic students, special facilities are given by the college authorities; lectures are intermitted in part on such occasions, as well as at the annual ceremonies of Requiem Mass for deceased professors and students, and of thanksgiving at the close of the academic year. The Episcopate has founded a University Professorship of Catholic Theology, and the weekly lectures for lay folk given by the professor in the largest lecture theater in the University, are drawing a thronged attendance. In Dublin, Cork and Galway, Catholic priests, named by the Ordinaries of the dioceses, act as Deans of Residence, and give catechetical lectures. Already, despite the troubles of the past ten years, a substantial measure of residential accommodation for organized bodies of students has been secured.

The progress of the National University in scientific research and advanced scholarship will be dealt with in a subsequent article.

The Knights at Work

EUGENE WEARE
Special Correspondent for AMERICA

THE splendid interest and practical support which the Knights of Columbus have always manifested in the cause of education is so well and so favorably known that there is little call at this time for any further comment. Suffice it to record that this splendid activity has been extended during the past year and that new fields of opportunity have been provided for all who are interested.

The Home Study Courses for members of the Order, conducted upon a tuition-at-cost basis, has brought within the reach of all the members the very best possible instruction obtainable under such a plan. Eighty-five courses of study are offered, classified under such divisions as Business, Civil Service, Mathematics, Languages, Technical and Special Courses, and certain courses in Church History, Christian Ethics, etc. The total enrolment of students during the two years of the operation of these courses numbers almost 5,000. During the same period the tuition fees received amounted to more than $42,000. The average rate of tuition paid amounted to but $10.00 and it is needless to record that in this, as in all which has to do with our present-day educational endeavor, the undertaking is conducted at a loss.

The stupendous achievement of the Knights in their War Work is an old story now but it is of more than passing interest to know that the task is not yet fully completed. It will be recalled that, all told, the Knights received contributions in excess of $43,000,000 for their War Fund. Of this staggering sum $2,700,000 remains still in hand. Last year, out of the War Fund, almost $2,000,000 were expended. Included in this is an item of almost $800,000 for "educational activities" among war veterans, and about $732,000 for hospital activities. Among the larger items which are likewise included in last year's War Fund expenditures is a contribution of $50,000 to the Disabled Veterans of the World War; one of $40,000 to the American Legion and one of $15,000 for rehabilitation work among the Veterans of Foreign Wars.

In the educational work for veterans the Knights, in their evening schools, have enrolled almost 40,000 students. Some 150 schools in all parts of the land participated in this fine work, some of these having been operated under the supervision of the Committee of the Supreme Directors and certain others by local Councils or Chapters of the Order. At the close of the present school year, however, the announcement was made that the Supreme Board would discontinue all the schools operated by their Committee and withdraw their offer of free tuition to ex-service men. This means that, in so far as the Supreme Council of the Order is concerned, these schools will no longer be financed by war-fund money. It does not mean, however, that all K. of C. schools are to close their doors. Where local Councils, or Chapters of Knights, are willing to assume the burden and expense of conducting these schools they may do so. It is more than likely, however, that free tuition for war veterans will not be allowed by the schools operated under local auspices.

In explanation of the withdrawal of their financial support to the evening schools the Supreme Directors have issued a statement which, because of the widespread interest in the decision, it may not be out of place to record here:

> This action was decided upon. . . . for two reasons: first, on account of the depletion of our War Fund, which has dwindled from $19,000,000 in 1919 to $2,000,000 in 1925; second, because it is apparent that the vast majority of the service men have now been taken care of in so far as evening school work is concerned. This is shown by the dwindling record of enrolment year by year in our Evening Schools. . . .

But there still remains the Correspondence School Courses for War Veterans. Here, likewise, there are

almost a hundred courses of study available. Tuition is free to all ex-service men. The courses are so graded that those who have but scant preliminary training may qualify for admission. To date, 77,000 veterans have been enrolled in the various courses and more than 12,000 have completed the courses. The average age of veterans applying for the courses is thirty-one and the average of preliminary education is about equal to the second year of high-school training.

Last year more than $700,000 of war funds were expended in hospital activities, chiefly in the continuance of the generous aid to the sick, the broken and disabled war veterans. The Knights still have about 200 secretaries employed in caring for 36,000 patients in 448 hospitals located in all parts of the nation. In a general way this service consists of developing appropriate types of recreation, furnishing athletic outfits and supplies, distributing "creature comforts," and rendering personal services to the bed-ridden and the helpless. In addition, instruction is given to the shell-shocked and the mentally deficient in such simple tasks as wood-working and toy-making. Last year, at St. Elizabeth's Hospital, in Washington, some 1,800 toys were made by the patients, under the supervision of the secretaries of the Knights, and distributed at Christmas to the poor.

Three years ago the Knights determined upon a plan for the aid, care and training of the growing youth of the land. An intensive study has been made of this most important problem and it was announced at this year's annual meeting that the Order is now ready to make a start. On one of the nights of the meeting at Duluth a group of thirty boys was formally installed as "Circle No. 1, Columbian Squires." The lads were initiated into the Circle with a most impressive ritual, the purpose of which may be gathered from the pledge which each was called upon to make:

I promise on my honor to imitate the youthful Christ, who grew in wisdom, stature and grace before God and man. For this purpose, I will endeavor earnestly to perfect myself spiritually, intellectually and socially.

The Columbian Squires is to be the Junior Order of the Knights. Boys between the ages of twelve and eighteen are eligible for membership. The groups will be formed into Circles, each of which will operate under the sponsorship of a Council or Chapter of the Knights.

The purpose of the movement is to direct the leisure-time activities of our growing boys. To do this properly calls for the services of trained leaders who know, in dealing with boys, just what it is they are about. Because of their unwillingness to indulge in any hit-or-miss undertaking the Knights have established at Notre Dame University a post-graduate course in what has come to be known as *Boyology*. Here, responsible men will be trained to undertake the work of directing the activities of the youth. A full course of two years of *graduate study* has been inaugurated and already twenty candidates are in daily attendance at the classes.

The direction of the Boy Movement in the Knights is in charge of Brother Barnabas of Notre Dame to whom much of the credit for the success of the work so far is due. Because of its importance, and the desire on the part of the Knights to conduct the work in a sound, serious and substantial fashion, no attempt will be made to overspread the movement at this time. It is generally admitted on all sides that much has yet to be learned regarding the proper direction of the present-day youth in the many and diversified conditions under which he is forced to live and, because of this, abundant time will be taken in order to proceed cautiously.

Now, before having done with the Knights and their genuinely praiseworthy achievements, it may not be considered indelicate to make mention here of a situation which has been fomenting within the Order for some years back. It will be recalled that, on a previous occasion, something was said in these columns regarding whispering delegates and a minority in opposition. The truth is, that, though the subject is taboo in all well-ordered K. of C. circles, this whispering campaign with its innuendoes, its half-specific charges of mismanagement, inefficiency and whatnot, has wrought a very grave injury to the Order among large groups of its members, and others, who know little or nothing regarding the real difficulties or the true state of affairs.

Now the way to meet with such a condition is to discuss it openly and frankly. And it was in an effort to "smoke out" the situation that this writer, at the recent meeting at Duluth, took it upon himself to discuss the matter frankly with many of the delegates present. The result may be summed up somewhat in this fashion: There is a substantial group in the Knights which believes that the Order, under its management of the past ten, twelve or fifteen years, has not measured up either to its opportunities or its obligations. It charges this same management at present with a do-nothing policy of ultra-conservatism. This is the group which believes that the organization ought to boast of something more than its standing as a prosperous insurance company, and in substantiation of this, points to the fact that more than two-thirds of the membership have no concern with the insurance feature of the Order's work. It is said that the Order, because of poor quality of leadership, has failed substantially to impress itself sufficiently upon the life of the nation; that the broader vision of helpfulness and cooperation, in both national and international amity and good will, is unknown within the directing councils of the Order; that the tremendous problems of social welfare and betterment, now so live and vital, are ignored entirely. There were found isolated cases of specific charges of incompetency, and a suggestion of a political "machine" in control of the Order's direction. On the whole, the situation is not nearly so serious as we may be tempted, from the whispering, to think it is. One thing that stands out, overtopping all this disagreement, is the fine spirit of forbearance and

goodwill which pervades the Knights even in disagreement. They are a goodly crowd and a godly crowd, and it seems to me that their failure to agree on all things is a goodly sign.

I take it that once the delegates to the Supreme Council take to voting at their meetings something after the fashion in which they *threaten* to vote on the floor of the hotel lobby there may be a change in the direction of the Supreme Body which may solve what little difficulties there are. At this year's gathering there was much preliminary talk of new officers and new directors, with the consequent "new blood" and all that sort of thing. But the record of the voting stands as the result. It may be that there is some substance to the charge that no one man should be permitted to serve for twenty years as a Supreme Director in a fraternal organization of 750,000 upstanding laymen. But who can tell? The Knights have been particularly favored by Divine guidance and may it not be said again that "there is a divinity that shapes our ends, rough hew them as we will?"

President Pierce and Pius IX

THOMAS F. MEEHAN

AMONG the recent publications of Doubleday, Page & Co. is "Seventy-five Years of White House Gossip" by Edna M. Colman, a very entertaining volume that has already received much favor and the compilation of which the author declares "consumed more than eight years of study and research." Each administration gets its appropriate chapter. In that devoted to President Millard Fillmore's residence at the White House is included (p. 235) this extraordinary recital, in the enumeration of notable visitors received during the term:

> The Pope, seeking restoration to power as head of the State as well as the Church, sent a group of papal dignitaries to this country to pay respects to President Fillmore and lay before him the appeal for this recognition. According to the story as related by the military attaché on the President's staff, now deceased, the President and his advisers were at a loss to determine just how to make a diplomatic denial of the plea. As the delegation filed into the East Room in which the President, Cabinet, Supreme Court and representatives from Congress were assembled, the entire group was keyed up with curiosity as to the answer. After all ceremonies of introduction and greetings and felicitations had been exchanged, this plea was presented to the President in a letter written in the Pope's own hand. . . . He [the President] suavely sidetracked a definite answer by explaining that the position of the United States among nations required that its dealings be conducted with the head or reigning ruler. This appeared to be impossible, as from their own statement Christ was head of the Church and State of Italy.
>
> As there was nothing more to be said, the delegation merely bowed itself out and all present were requested to maintain silence on the subject.

This ludicrous travesty of a diplomatic episode evidently relates to the visit of Archbishop Bedini to the White House in July, 1853. Ignoring the display of stupid irreverence, it would have been conducive to a veiling of the author's manifest historical ignorance were the alleged "silence on the subject," supposed to have been imposed at the time on the White House group, continued in the preparation of the publication of today, for the visit did not happen during the Fillmore administration at all, but during that of President Franklin Pierce which followed.

The Kingdom of Italy, as we now know it, dates from the proclamation of the Parliament of Turin on March 7, 1861. The States of the Pope were not seized until the raid on Rome, September 20, 1870. It would be rather early therefore for the Pope to be "seeking restoration to power" in 1853, when he was not deprived of that power until seventeen years later. Not only that, but the plain every-day historical records of these United States show that at the date cited in 1853, and for a number of years after, the President of the United States fully recognized the Pope as "head of the State as well as the Church," and carried on with him the usual diplomatic relations customary between civilized nations. The Minister of the United States then resident at the Legation of the United States in Rome was Lewis Cass, Jr., of Michigan.

To anyone who wishes to check up the episode the official files of the State Department at Washington supply the data. Archbishop Bedini did not arrive in New York until June, 1853. Millard Fillmore's term began July 10, 1850, and ended March 4, 1853. On March 20, 1853, Minister Cass sent from Rome to Edward Everett, then Secretary of State, a letter that had been received from Cardinal Antonelli, the Pope's Secretary of State. In this letter, dated March 17, 1853, the Cardinal said to Mr. Everett:

> Monsignor Gaetano Bedini, Archbishop of Thebes, appointed by the Holy Father as Apostolic Nuncio to the Empire of Brazil, has been directed to repair to the United States, and under such circumstances to compliment the Honorable President in the name of His Holiness. This prelate, being endowed with the most brilliant qualities of heart and mind, was well deserving of this distinguished commission from the Holy Father. I beg therefore that your Excellency will be pleased to receive him in that kindness of spirit which is characteristic of your disposition and to extend to him whatever assistance he may need. Your favor will be the more necessary to him to facilitate his being kindly received by the President, to whom he is to present likewise a Pontifical letter.

President Pierce accorded a warm welcome to Archbishop Bedini when that prelate called at the White House, and the letter from the Pope the Archibishop then presented to the President was as follows:

> *Illustrious and Honored Sir:*
>
> Greeting: As our venerable brother Cajetanus, Archbishop of Thebes, accredited as our envoy in ordinary and nuncio of the Apostolic See near the imperial court of Brazil, has been directed by us to visit those regions (the United States) we have at the same time especially charged him to present himself in our name before your Excellency and to deliver into your hands these our letters, together with many salutations, and to express to you, in

the warmest language, the sentiments we entertain towards you to which he will testify.

We take it for granted that these friendly demonstrations on our part will be agreeable to you; and least of all do we doubt but that the aforesaid venerable brother, a man eminently distinguished for the sterling qualities of mind and heart which characterize him, will be kindly received by your Excellency. And inasmuch as we have been entrusted by divine commission with the care of the Lord's flock throughout the world, we cannot allow this opportunity to pass without earnestly entreating you to extend your protection to the Catholics inhabiting those regions and to shield them at all times with your power and authority. Feeling confident that your Excellency will very willingly accede to our wishes and grant our requests, we will not fail to offer up our humble supplications to Almighty God that He may bestow upon you, illustrious and honored sir, the gift of His heavenly grace, that He may shower upon you every kind of blessings and unite us in the bonds of perfect charity.

Given at Rome, from the Vatican, March 17, 1853, the seventh of our pontificate.

PIUS IX, P.P.

To His Excellency, the
President of the United States of America.

The change of administration at Washington made William L. Marcy succeed Mr. Everett as Secretary of State, and to him, on December 7, 1853, Minister Cass wrote from Rome:

On the 6th instant I had the honor of an interview with the Cardinal Secretary of State. On this, as on previous occasions, I was struck with the evident desire entertained by this Government to cultivate friendly relations with the United States. The Cardinal alluded with expressions of gratification and of personal kindness towards the President, accompanied with assurances of the highest regard for the people and Government of the United States, to the kind reception extended to Monsignor Bedini, the Roman nuncio, during his late mission, and spoke of the satisfaction it had given the Pope.

Later, it will be remembered, during his tour through the United States, Monsignor Bedini was insulted and outrageously treated by some of the "100 per cent Americans" of that time. Alluding to this, Secretary of State Marcy wrote from Washington, on January 30, 1854, to Minister Cass at Rome:

The sentiments expressed by the Head of the Papal States of a continuous disposition to maintain and cherish the existing friendly relations between that country and the United States were reciprocated by the President in his interview with Monsignor Bedini.

Though he was received with all the respect and consideration due to his person and the occasion, it is a matter of sincere regret that in other places which he has since visited he has been subjected to annoyances on the part of a few individuals, which have been discountenanced by the Government and very generally reprobated by our citizens.

Should the occurrences to which I have alluded be viewed in a light calculated to affect unfavorably the relations of this country with the Papal States, you will take an opportunity to assure the Minister of Foreign Affairs of the friendly reception given the Archbishop by the President, and his regret that any part of the people should have forgotten in moments of excitement what was due to a distinguished functionary charged with a friendly mission from a foreign power with which this country has hitherto maintained and is still desirous of maintaining amicable relations.

Unhappily the spirit of fanatical bigotry that inspired the attacks on Archbishop Bedini is again abroad in the United States and its partisans will be quoting the authority of this Doubleday-Page publication. It is opportune therefore to have the official records of the State Department at Washington to confront their slanderous and unpatriotic propaganda.

Were the "Dark Ages" Dark?

DANIEL J. MCKENNA

THE discussion aroused by the Tennessee anti-evolution law has been marred by a number of oblique references to the darkness of the Middle Ages. People whose position in the world of learning demands that they know better, and others who should at least have enough wit to conceal their ignorance by silence, have seen fit to dig up the discredited bugbear of medieval intolerance and sterility of thought.

Such statements, even if they be not uttered with malice, are as false and misleading as they are without pertinence to the situation existing in Tennessee. Any comparison of the Middle Ages with the twentieth century should take into account the different surroundings, religious, intellectual and legal, of the two periods. There is no such thing as a cut-and-dried standard of excellence which will fit every age and every country. The constitutional and ethical questions raised by the Tennessee law can have nothing to do with anything medieval. It was enacted under conditions which did not and could not exist in the Middle Ages. Any criticism of it should be based upon its own defects and should not drag in a subject to which it is not related and which has been grossly misrepresented.

Analyzed, the fundamental motive dictating the disparagement of the Middle Ages seems to be a desire to belittle the Catholic Church. The Middle Ages were the Catholic Ages; therefore, let them be anathema. Unfortunately for those who subscribe to this wish, the Middle Ages were not shrouded in darkness. No enlightened student of history now pretends that they were. There was a period of darkness in Europe, but it was during the years when Rome was introducing civilization to the barbarian tribes. To blame the Catholic Church for whatever ignorance may have existed during those early days is as foolish as it would be to say that the missionaries who now sacrifice their lives in Asia and Africa are to blame for the ignorance and backwardness of the peoples to whom they come to labor. Europe for a while was benighted, but this was in spite of and not on account of the Church. The wonder is not that Europe was rude and barbarous but that it acquired civilization so quickly and thoroughly. For by the time commonly known as the Middle Ages, Europe was practically as civilized as it is today.

It is true that the medieval world did not have the exact knowledge of science which is now at the command

of every schoolboy. But such knowledge is purely encyclopedic, something to be found when necessary and employed by one who already has the potential capability of mastering it. There was a certain ancient city which would be called a small town in the United States, but which, in its day, was classed as a metropolis. Its citizens lacked information upon many subjects now considered elementary. They could not prove, although they conjectured, the rotundity of the earth. They had unfounded ideas concerning chemistry and biology. Their city was no more sanitary than any other ancient city and occasionally it was swept by plagues which the people were powerless to check. By modern standards, they seem to have been in ignorance of much valuable information. And yet no one, even the most learned scientist of today, would dare to classify as ignorant the citizens of this city, which was called Athens.

The Athenians, taking them man for man and omitting any consideration of the religious element, reached a higher general plane of individual civilization than any other nation before or since. In proportion to their numbers and to the time during which they flourished, they left a deeper mark upon mankind's intelligence than the Jews, the Romans or any other people of antiquity.

In the same way as the Athenians, the people of the Middle Ages were cultured and civilized. The learning of the Middle Ages was the learning of pure thought. Just as Columbus and his followers dared to search the uncharted seas, so did the medieval philosophers seek out truth with the unaided strength of their own minds. People alive now cannot possibly appreciate the accomplishment of the devoted scholars who built the foundation upon which modern science and government rest.

He who dilates upon the darkness of the Middle Ages usually sets the Protestant Reformation as their terminus. Such a person stands refuted by his own argument. For without the collection of the Scriptures into the form now so familiar, without the growth of learning which made man able to read and write, without the invention and development of printing, all of which things occurred during the days of Catholicism, the reformers would never have been able to have spread their new doctrines, based upon the private interpretation of the Bible. Protestantism could not have been established without the instruments supplied by Catholic civilization.

The statement that the Middle Ages were intolerant is a half-truth and, like most half-truths, it conveys a false impression. The medieval authorities were never intolerant of human knowledge. The rise of the great universities is the clearest proof of this. Popes vied with emperors in encouraging the growth of science and art. On the other hand, the Church was certainly intolerant of error in matters of faith and morals just as it is today. But the Church as such took no part in persecution or physical coercion. There was a clearly marked line between the ecclesiastical and the secular authorities which was not obscured by the fact that the same individual may have held office in both Church and State. The State looked upon the preservation of religion as a condition precedent to its own safety. The man who would undermine the Church was considered as also undermining the civil authority and was dealt with accordingly by the latter. But this was not considered to be intolerant by contemporaries any more than it is now considered intolerant for the State to suppress treason and crime. People who are horrified by the narrowness of the "Dark Ages" are judging the Middle Ages by the standard of modern conditions. With the exception of the Jews, everyone in medieval Europe was Catholic. No one felt any impropriety in safeguarding the religion to which all subscribed. There was no necessity for the tolerance of other creeds because, with a few sporadic exceptions, there were no other creeds. There can be no oppression where everyone agrees with the potential oppressor.

If there were examples of wickedness and corruption in the Middle Ages, and there were, they can be matched and beaten in the present century. If unworthy men crept into exalted ecclesiastical office, as a few did, they merely emphasized the universality of the Church which permeated every corner of life and drew its officials from every class. Since the Church embraced the entire population and since there are always knaves and rogues in the world, it would have been a miracle if a few of these had not succeeded in obtaining preferment.

But on the whole, the world was no worse and in some ways much better than it now is. People lived and enjoyed themselves as they do today. Students delved into the secrets of nature and philosophy just as they are still doing. Rulers faced the same diplomatic and political problems which confront their modern successors. The Catholic Church taught the immutable truths of religion just as it now teaches them. The world, then as now, was a mixture of good and evil, merit and unworthiness, progress and retrogression, with the good, the merit and the progress predominating over the inferior qualities. In other words, the Middle Ages were not dark in any sense of the term and true liberty of thought flourished as well as it does in the twentieth century.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department

Some "100 Per Cent" Americans

To the Editor of AMERICA:

Many of the former pupils of the old and famous Seventeenth Street Convent of the Sacred Heart, and of the Manhattanville Convent also, read with much pleasure, I am sure, as I did, in AMERICA for August 15, the editorial tribute to the work of the Sisters for Catholic education. They recognized that the reference it made to the jubilee celebration of the descendant "from John Alden and Priscilla of Plymouth Rock fame" was intended for the Mother Blanche Alden, so lovingly enshrined in the memory of their happy school days, and still, in spite of the burdens

of fifty-five years of toil, "active in working for God" at the Maplehurst Convent, New York.

Mother Blanche Alden and her sister, Mother Mary Alden, who died in 1908, belonged to the Claremont, N. H. branch of the Alden family. Their grandfather Colonel John Alden (1779-1847) was the great-great grandson of John Alden of the Mayflower. He and his wife Lucy Warner (daughter of Colonel Seth Warner, second in command at Ticonderoga and leader at Crown Point during the Revolution) were among the converts made at Claremont by Father Virgil Horace Barber, S.J., who had such a romantic career himself.

Colonel Alden's son, James Franklin Alden, married the non-Catholic Mary Frances Proctor, fell away from the Faith and allowed his wife to bring up their children Protestants. Two of their daughters, Mary and Blanche, were sent to school to the Manhattanville Convent of the Sacred Heart where, as related in the Life of Mother Hardey published some years ago, Mary Alden displayed the most violent anti-Catholic antipathies. During one of the Good Friday services, however, by a miracle of grace she was converted. Later she made converts also of her mother and her sisters Blanche and Bertha, and reconciled her father to the Faith. Both Mary and Blanche became Religious of the Sacred Heart and their names are held in benediction by the old pupils of the days of Mother Hardey and Mother Sarah Jones.

Another Mayflower descendant is Mother Ruth Burnett, now in charge of the new and beautiful Sacred Heart Convent at Noroton, Connecticut. She is an Alden through the Cutter, Torrey, Pond branches. It was after her that her old friend the wife of President Grover Cleveland, named her daughter Ruth.

In a recent contribution to AMERICA, mention was made of the first Catholic book published in Barclay Street (1817) and which was printed in Brooklyn by a local celebrity, Alden Spooner, editor of the *Long Island Star*. He was another Mayflower scion, and his daughter Catherine became a convert. Walt Whitman was an apprentice in the *Star* office.

There is much blatant talk now in some vociferous sections about "100 per cent Americans." There is never mention however of such unadulterated representatives as the above mentioned; nor are they too well-known among our own folk, so let AMERICA make them better appreciated there.

New York A. E. H.

Have We Any Scholars?

To the Editor of AMERICA:

The interesting article by Mr. George N. Shuster, "Have We Any Scholars?" in many points is startlingly correct. However, I would call attention that in the same issue of AMERICA, August 15, page 434, we have a note of the golden jubilee of Reverend William F. Rigge, noted astronomer. Of him it is said: "Few of his contemporaries in the scientific world have received greater recognition than Father Rigge." On page 425, in an editorial "New Orleans and Plymouth Rock," we have a eulogy of two nuns of scholarly attainments. As this issue, so others have carried items detailing the scholarly work of Catholics. While it may be true that much is still lacking, yet we must realize that Catholic educators are aware of this defect and have done much to remedy it.

New York. A. L. B.

Church Collections, Seattle Style

To the Editor of AMERICA:

I have just returned to this my native city after a delightful vacation spent by what the managers call "a trip to the Pacific Coast through the Canadian Rockies." Last Sunday we were at Seattle, and heard Mass in the Cathedral, a very handsome structure with beautiful, well-kept grounds about it. Rose-embowered Portland, and this almost equally florally attractive city, certainly made a dent in the memory of us poor bricks an' mortar, "apartment, kitchenette and bath" Gothamites. Well, as I've been reading the interesting communications to AMERICA on church collections, it seems to me a note of what we saw at Seattle may be acceptable. It was a novel experience for us.

When we got to the church we were presented with a collection envelope and a four-page circular which was the monthly review of parish affairs addressed "to the Parishioners and Attendants" by the "Lay Consultors and Finance Committee." The endorsement of the envelope runs in this style of up-to-date efficiency:

St. James Cathedral and
Church of Our Lady of Good Help

Weekly Offering for Church, School and Residence

Visitor Newcomer Forgot My Envelope

PLEASE MARK THUS: **X**

At the Sunday Masses, Ushers may not accept loose offerings and must refuse this Envelope if not properly signed. Well meaning VISITORS will not object; they realize that this ruling must be for the best interest of the Parish. NEWCOMERS should at once apply for a set of Envelopes. Observe this and not a word on the subject will be needed in the Church. If wanted, Ushers will provide pencil or sign for you.

Name .....

Address .....

Amount $.....

The circular, in addition to routine parish announcements, gives a list of some 600 "Dollar-a-Sunday and weekly envelope contributors," of whom a hundred are set down as "Dollar Men," and the rest for various sums under that figure. As a sort of introduction to the list this is printed:

> If you think that you have not been given the proper credit in this report, kindly ask yourself the following questions:
>
> First. Did I hand in an envelope for the four Sundays of July?
>
> Second. Did I always use my own envelope?
>
> Third. Did I always seal my envelope and mark the amount on it?
>
> Fourth. Did I use a blank envelope and put my number on it?
>
> Fifth. Did I hand in all my envelopes before the last Sunday of July?
>
> If your answer to these five questions is "Yes," then please notify the Finance Committee and you will be given the proper credit next month.

The efficient Finance Committee also add this statement officially signed by four members:

> Seattle has been so well advertised through the efforts of the Chamber of Commerce, the railroads and shipping interests regarding our wonderful scenery, healthy climate, resources, educational facilities and numerous other advantages, that numbers of people are coming from all parts of the country to visit, a fair percentage of whom are Catholics as we have already observed, noting the addresses on the envelopes from nearly every State in the Union. We are of the opinion that many will be so impressed as to become permanent residents and to these in particular we bid a hearty welcome to the Catholic Parish and ask that they make themselves known to our worthy Pastor and assistants, assuring them that our spiritual activities, ceremonies and Liturgical (under the direction of Dr. F. S. Palmer) are unsurpassed on the continent.

I have seen a number of the "envelope" devices in this Eastern section, and, as a parish Captain three years ago, in our historic New York diocesan charities survey, thought we were making a continental splash. The more I "go away from here," however, the more I am convinced of the truth of the assertion that we benighted Manhattanese are shockingly insular and parochial. We have so much to learn. Seattle reminded me of what George F. Babbitt, that distinguished citizen of its urban rival Zenith, is reported as once having said: "I guess that'll show Cham Mott and his weedy old cemetery something about modern merchandising."

New York K. A. M.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 29, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

President, WILFRID PARSONS; Secretary, JOSEPH HUSSLEIN; Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS POSTPAID

United States, 10 cents a copy; yearly, $4.00
Canada, $4.50 - - - - - - - Europe, $5.00

Address:
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CABLE ADDRESS: CATHREVIEW

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God First—Even in the School

THAT any non-Catholic Christian should reject the law of the Catholic Church on education is a matter for deep concern. To discover the fundamental principle upon which this law rests does not call for the mind of an Aristotle or a St. Thomas. It is as clear as the great city set upon a hill for it is simply the commandment of our Lord to love God above all things.

But if we are to love God, we must first know Him. We are not born with a knowledge of God, nor, ordinarily, does He communicate Himself by direct revelation. In nature and in the hearts of our fellows we can discern signs and forces from which man can rise to some knowledge of God; but not in this manner, normally, does the soul come to a knowledge of Him. The child learns of God, of His law and His revelation, as it learns of other truths, from those about it, primarily from parents and the school. The Catholic Church, therefore, holds that the school which necessarily absorbs a large part of the child's time and attention, should be made a source of knowledge of God.

But love grows with knowledge. The wider and deeper our knowledge of excellence, the more real is our appreciation of it. We learn to increase in love of God by striving to realize, aided by His grace, His infinite loveableness. To increase this knowledge in the mind of the child is a duty which rests first of all upon parents, but they should avail themselves of the very great aid that can be afforded by the child's environment. Again, therefore, the Catholic Church insists that the school must be a place in which the child will be taught to know more of Almighty God, so that out of this greater knowledge may grow a desire to love Him more ardently and to be ever more and more submissive to His Will.

It is folly to suppose that in this system, maintained in the Catholic Church alone, anything opposed to the truest interests of the State or to the general welfare can be found. The child that is trained to love God above all things is fortified in his duty to his neighbor, and in obedience to the rightful demands of the State. Non-Catholic Christians will admit the truth of this proposition, and there is reason to believe that some among them are awakening to the practical impossibility of properly educating the child in religion and morality if the greater part of his time is spent in a school from which the teaching of religion and morality is excluded. When they have acted upon this conviction, they will discover that they have adopted in substance, the position on education which the Catholic Church has defended from the beginning.

In education, as in every activity in which man may properly engage, Almighty God must come first. To the Christian mind, any subordination of God to the supposed interests of the State or of the individual, is unthinkable. That is why the Catholic Church has ordained that wherever possible Catholic schools shall be erected, and why Catholics who realize the greatness of their responsibility for the souls of their children, make use of them.

The Mistakes at Malines

IF the Church of God is a city set upon a hill, the Anglicans who went to Malines are blind. We can and do pray that He Who can give sight to the blind will speedily strike the scales from their eyes. But it does not appear that He wills to effect this desirable end through the Malines or any similar conferences.

The opinion that the Malines gatherings were doomed to end in failure, expressed by this Review when the first meetings were held, is now sustained by judges so eminently competent as the Rev. Joseph Keating, S.J., editor of the *Month*, and his confrere, the Rev. F. Woodlock, S.J. "So far from being a help," Father Keating concludes, "the Malines conferences have now become a hindrance to the conversion of England." AMERICA ventured to observe at the outset of the latest conferences that unless the various participants understood the same thing by their terms, theological and historical, the Anglicans would probably leave with the impression that on the whole their position was justified and that it was only a question of time when Rome would be willing to offer "a proposal for reunion." The outcome has been exactly that.

As far as can be learned from Lord Halifax's speech in London on July 9, there was a loose and even reckless use of terms at the conferences that is nothing less than marvelous in a theological inquiry—and fatal. "The Catholics concerned did not realize the true nature of Anglicanism," writes Father Keating, "nor did the Anglicans understand the true nature of Catholicism." Lord Halifax, to judge by his speech, is now farther away from the Catholic Church, and more deeply rooted in a Prot-

estant position than at any time in his long and interesting career. Not only did he fail to learn at Malines what any Catholic child learns from his penny catechism, but what is worse, he has returned apparently confirmed in principles that are utterly at variance with the doctrines of the Catholic Church. He does not know that the Church founded by Jesus Christ is One and Visible. He does not know that the Catholic Church claims to be the sole guardian of the deposit of Faith, that she professes to teach with an infallibility guaranteed by the abiding presence of the Holy Spirit, that she vindicates for the Bishop of Rome, the Vicar of Jesus Christ, a supremacy of jurisdiction by Divine right. Even after all these years of study and conference he still fails to realize that the Catholic Church has no terms to offer save such as flow from unreserved submission to her Divinely appointed Visible Head. And when he quotes Cardinal Mercier as writing, "All therefore that remains for us is to discover by what road we can attain to that union which is necessary for all in Christ," the Catholic theologian can only deplore Lord Halifax's slowness in finding the road, or regret the Cardinal's reticence in not pointing it out to him. For in the Cardinal's mind, there is no doubt. He knows the road, as Father Woodlock observes, and Catholics do not have to "discover" it. "The road is known to Catholic theologians," comments Father Woodlock, "and it is regrettable that it was not unmistakably indicated to Lord Halifax. Real submission to the supremacy and infallibility of the Pope is the road."

Speaking the Truth Boldly

CATHOLICS in the United States sympathize with their English brethren, while they rejoice that they are not plagued with questions of this type of "reunion." Members of the so called "Catholic party" in the Protestant Episcopal Church in the United States probably realize that their first proposal for "reunion" would be met by the blunt, truthful, and, in the end, most charitable rejoinder that there is no question of "reunion," but only of submission to the Vicar of Christ.

We shall do well to retain that attitude. It is not kind to encourage false hopes in our separated brethren; certainly this is not the method of the Church. She yearns for the conversion of every human soul, knowing that for all Christ poured out the last drop of His Most Precious Blood. But for everyone who comes to her, she has the same unchanging lesson of submission to authority. Viewed in the abstract, and antecedently to that glorious moment when by the grace of God the non-Catholic at last knows that the Catholic Church is the one Church founded by Jesus Christ, "submission" is hedged about with difficulties. But our American converts appear to glory in their chains, understanding that bondage to Christ and His Church alone can make them truly free. No doubt, this is the spirit of every man whom the grace of God has led to the glorious light of the Faith. No longer is he disposed to demand concessions, to bargain, to conduct himself like an agent dealing on terms of equality with an equal. He now understands that he brought nothing with him into the Church but his sins, and that the Church gave him all. So happy is he at finding himself in the bark of Peter, with his burden of sin dropped over the side, that there is room in his heart for nothing but gratitude. Catholics who drew in the Faith with their mothers' milk may now and then find his demonstrations somewhat tiresome, and say so, instead of imitating him in thanking God for the Faith that is in them; but they know that they have done nothing to make him a Catholic by presenting the truths of the Faith otherwise than as they are.

We pray daily, as do our English brethren, for the conversion of our fellow-countrymen to the one true Faith. But like them we know that unless we preach the doctrine of the Church in its integrity, insisting upon its acceptance in the sense in which it is explained by the Church we shall not gain converts, but confirm men in their errors. Happily, we are not afflicted, as are the Catholics in England, by groups of well-meaning but ignorant Frenchmen and Belgians who are at pains to prove that they are better able than we ourselves to understand our local problems.

Who Pays the Government's Bills?

WHEN the board of assessors raises the levy on the corner grocery store, the owner of the building does not sigh deeply, and pay. He may sigh, but his first move is to raise the rent. That is, he passes the tax to his tenant. But the tenant does not pay the increase either. He passes it along to his customers by raising the price of potatoes and flour. In the long run, the new tax set by the board of assessors figures in the budget of every family in that neighborhood. Here we have a familiar working out of the principle that the ultimate consumer pays, not all at once, necessarily, but in the end.

A lesson which the average citizen is slow in learning is that if the town of Hicksville, Arkansas, wants to spend money, he must supply the coin. If his State makes a new appropriation, he must foot the bill. If the Federal Government decides to use a few hundred millions for battleships and air craft, the funds must be raised by him. Neither the Federal Government nor any State has any private treasure on which it may draw. It draws only upon the revenues furnished it by people.

The war made us mad in many respects. We talked of millions, dreamed of hundreds of millions, and expended billions. The fact that the postage rates went up, that new proprietary taxes were imposed, and that many a Liberty Bond was paid for by the employer who subtracted the amount from the weekly pay envelopes, some thin enough already, ought to have taught the lesson that the Government takes what it needs from the pockets of the people. But it did not, possibly because anyone

bold enough to supply pertinent comment would have been jailed. Today, however, when the Federal and State Governments inquire into the wages of every worker, and take their part of every dollar, it ought to be plainer than the midday sun that governments have no money except what is given by, or they take from, the people.

The answer to the question "Who pays the Government's bills?" is easy. We do, whether we own taxable property, or have a taxable income, or simply make shift to pay the butcher and the baker. It is an answer which should be considered whenever there is question of new governmental appropriations.

"Let's Kill All the Lawyers"

THE right to a speedy trial is among the guarantees of the Federal and of practically all State Constitutions. But this is the last right which a criminal, conscious of guilt, desires, and usually his lawyer agrees with him. The framers of the Constitution were wise men; but they did not foresee the construction which would be put upon their work by crooks in jail or at large, and by pettifoggers both at large and members of an honored profession. Had they been gifted with prevision of the future, they might not have listed the right to a speedy trial among the guarantees of the Constitution. They would have imposed it as an obligation in all Federal proceedings, and their example would have been followed in the States.

Perhaps it is not too late to make this change. On our own admission we are the most lawless people in the world, and our lawyers and legislatures are unable to offer any remedy. One remedy worth trying would be swift and sure punishment. But the various bar associations, annually issue ponderous resolutions in which they deplore and deprecate, and there the matter ends. While the entire responsibility for the situation in which we now find ourselves cannot be laid at the door of the courts and the lawyers, the public at large is beginning to think that the first step toward reform is the platform presented by Wat Tyler, "Let's kill all the lawyers." In the mind of the general public, a lawyer is a man to be seen when one wishes to violate the law, or has violated it; in other words, he is an accomplice, either before or after the fact. This judgment is unfair, but many lawyers are doing whatever is possible to prove that it is true. The Chicago *Tribune* reports an instance in which a highwayman held up the wrong man, the same being a citizen able and determined to defend his rights. The highwayman was jailed, released on bond, and up to the present time has secured no fewer than fourteen continuances. Ordinarily, he would have gone scot free, but in the present case he will probably keep on securing continuances until his victim tires of a game in which all the cards have been stacked against him.

It is plain that the code which prevents the State from even bringing an indicted man to trial is radically defective. But what are the ethical standards of the lawyer who cooperates with his client to defeat the ends of justice? Certainly, the client is entitled to his day in court, but that, precisely, is what his counsel will not permit him to have. Nor should it be forgotten that the people, too, represented by the State, are also entitled to their day. A fertile source of contempt for the very principle of authority is the growing persuasion that our courts are not shrines of justice, but forums in which the best debater wins.

Any lawyer can tell with the ready tears in his earnest eyes of his obligations to his client. Those obligations are great, and should be respected, but they do not entitle the lawyer to make a farce of justice. As a privileged officer of the court, his first obligation is to promote the demands of justice. If an accused man is innocent, he ought to be released; if guilty, he ought to be punished, but in either case, by due process of law. It is the aim of far too many lawyers today to evade or frustrate that purpose. Lawyers have borne an honorable part in the history of our own and other countries, but at present the profession is singularly unfortunate in its inability to free itself from members who discredit it.

Terms for Our Debtors

SINCE settlement of the Belgian and other loans can be made only by Congress, it is to be hoped that our debtors clearly understand the limitations upon the Loan Commission's powers. If they do not, these Washington conferences will only lead to new entanglements.

Our interest as Catholics and as Americans in these conferences is stimulated by our hope that they may be made a step towards a lasting international peace. Hence it is of prime importance that motives of mere expediency and interest be laid aside by all parties, and that no conclusion be accepted unless it rests firmly upon principles of truth, justice and charity. It has already been pointed out that no one, not even the President, can impose an obligation upon Congress to favor one nation above another in the settlement of these debts. This does not mean that the same terms of repayment must be imposed upon all alike. It does mean, however, that when Congress acts, it acts under no coercion.

We have had trouble enough in the past, as have other nations, over "understandings" which, as Newman somewhere observes, generally turn out to be misunderstandings. Our people own no disposition to assume the role of Shylock, and it seems hardly fair to cast them from that role when they merely claim what is their own. Even a creditor has his rights.

Dramatics

This Theatrical Season

WE have reached the theatrical season in which producers are most inclined to plan, to talk largely, and to "try out." During the past month every incoming steamer has brought one or more American producers who, according to the interviews given out by them on landing, have bought the American rights of most of the plays in Europe. If we were given one-tenth of the productions we are now promised both producers and audiences would succumb under the strain. But, mercifully, we never are given any such percentage. Something happens to the great majority of the plays announced in August for production during the coming year. Or perhaps it would be more correct to say that nothing happens to them. They simply accumulate dust in the offices of producers.

At the end of the latters' options, which usually is at the end of a year, the producers return them to the authors if their clerks are able to find the manuscripts. It is hard on the authors, but that is the way the great theatrical production game is played; and of course it must be admitted that in buying options on so much material the producers have two sound reasons. One is that the sending out of a big list of coming productions makes a good impression on the unsophisticated newspaper reader, and results in much fine advertising. The second reason is that, as a rule, the producer is really enthusiastic for a short time, at least, over each play he buys. Something in it, its theme or a "big scene," has hit his fancy. But his ardor often dies as suddenly as it flames up.

However, he is rested and refreshed after his voyage and ready to "take a chance" on almost anything, which probably explains his choice of the attractions he offers us in his August tryouts. Empty theaters are available; so are good actors and actresses. The producer selects a play from his collection, apparently almost at random, hurls it at us, and more or less philosophically waits to see what happens. What happens, in the great majority of instances, is that the play fails. That is what is happening to most of the new stage offerings this month. The condition is not surprising, but it is depressing. It means that our producers are learning nothing by their experience. To most of them the putting on of a new play remains a matter of guess-work, of "taking a chance." Not one in ten of them seems willing or able to devote time and real brain-work to the production in which he is investing his money.

Almost every playwright who tries to read a play to an "interested" producer has the same experience. The producer listens for five minutes, stops for a telephone talk, stops to receive a caller, listens for five minutes more, is summoned into another office, rushes back, listens to a few more pages, makes a few comments on the play which prove that he has no clear idea what it's about—and indeed how could he have?—and accepts or rejects the play for any one of a dozen reasons that seem important to him at the moment. Possibly the author has already written a successful play: the producer banks on that. Possibly the play is a straight imitation of a current success: the producer is prepared to bank on that. In any case he is giving only a small part of the surface of his mind to the play he is supposed to be hearing: whereas the proper judgment of a play calls for all the brains a producer has, and for more brains than most of them have.

Belasco, John Golden, and a few other producers almost never have failures. That is because they produce only a few plays a year, and because they put time and brains into those they do produce. But aside from these two and a few more like them our producers are today the weak link in our dramatic chain. We have never had better acting on our stage than now, and already a superb company of young players have shown their ability to carry on the dramatic torches dropped by their elders. But our stage will never become an institution of which we can be wholly proud till we have a radical change in the personnel and methods of our producers.

In admitting Belasco's genius it should be added that many of his closest friends join us in deploring the character of the productions he has put on in recent years. He built up his first fortune on a foundation of clean plays. He made his greatest artistic successes with clean plays. He has only to watch Mr. Golden's productions to learn that clean plays still pay, still make fortunes. But the great Belasco in his declining years is seemingly obsessed by sex. It is common talk on Broadway that it is useless to offer him a play in which the so-called "sex theme," treated in the raw, is not predominant.

Having eased our mind of these seasonable reflections we pass on, somewhat sadly, to a consideration of recent offerings on the New York stage. We will admit at once that the surprise of the summer, to us, has been the continued run of two plays we considered and still consider among the poorest of the year: "Spooks" and "Kosher Kitty Kelly." We expected to see "Spooks" taken off at the end of its first week. It has no redeeming feature except the fact that the leading role is played by that sterling actor, Grant Mitchell. Mr. Mitchell's popularity is equal to almost any strain, even, perhaps, to the strain of keeping "Spooks" alive through the dog days. There can be no other explanation of its survival.

As for "Kosher Kitty Kelly," it is merely a flagrant imitation of "Abie's Irish Rose," lacking the comedy, the clever situations, and the capital acting which have combined to make "Abie's Irish Rose" a record-breaker among theatrical successes. Indeed, "Kosher Kitty Kelly" lacks all the essentials of a good play, except one.

It is clean. We would like to believe that this quality accounts for its survival.

Of the August productions the one to which the writer looked forward with the liveliest expectation was "The Little Poor Man," a play by Harry Lee, produced at the Princess Theater by Clare Tree Major. There is a play, and a great play, in the Life of St. Francis of Assisi, and there was good reason to believe that a playwright who had the vision to see this would also have the power to make his dream come true. In the opinion of many of those in his first night audience Mr. Lee had this power; but there is naturally some difference of viewpoint as to whether he has fully realized the great possibilities of his theme. Probably he himself would be the first to claim that he had not wholly done so, for the moment when we are content with our achievements is the moment when retrogression begins.

However, there can be no two opinions as to the sincerity of Mr. Lee's purpose and the dignity of his work. Moreover, he has made his play interesting and appealing and has sounded a spiritual trumpet call which rings high and clear above the discords of this theatrical season. Given all these things—a great theme, interesting and scholarly treatment, and an inspirational atmosphere—it would be hypercritical to find any fault with the play itself, especially when one adds that it is also well produced and, on the whole, admirably acted.

Indeed, criticism of "The Little Poor Man" as it stands is justifiable on only two grounds: The existence in the critic of so high an ideal of St. Francis that few if any authors could satisfy it, and a desire that so big a theme should be handled in a way to hold great drawing power for the masses who so sorely need it.

The average play-goer who sees "The Little Poor Man" will surely like it. He will say, "A charming play. I enjoyed it very much." That is not enough for us. We would like to have that average play-goer feel so overwhelmed by this play that he would make himself a human bill board for it. We would like to have him shout to the passer-by, "Go at once to see 'The Little Poor Man.' You can't afford to miss it!" Possibly the play will have just that effect on its audiences. Certainly we hope it will, and to that end Catholics should make a special point of seeing and commending it. For whether its audiences prove vastly enthusiastic or merely pleasantly interested "The Little Poor Man" is the advance guard of a series of Catholic productions, some of them, no doubt, by Mr. Lee, of far-reaching influence on our stage.

"The Morning After" written by Len D. Hollister and Leona Stephens, and produced at the Hudson Theater by L. M. Simmons, is so bad that it will probably remain with us for a time. Its characters are drunken vulgarians, its house-party atmosphere is the one so familiar in the "movies" and in sensational "drammer," and there is not a sincere moment in its workmanship. But there are persons who like that sort of thing, and this is just the sort of thing such incredible persons will like. They ought to be shut up with it for twenty-four hours. The effect should be as fatal as that of the poison gas of which so much is said in the play.

Not much in all this to encourage us to go to the theater, is there? But this is the "take-a-chance" season. The real season begins next week. If the producers carry out half their published plans we ought to have a new attraction every night this winter!

Among the most promising of those we may reasonably hope to see are these: The return of the Moscow Players: "The Advocate," by Brieux, with E. H. Sothern in the leading role; "Fear," by Owen Davis; "The Holy Terror," by Winchell Smith and George Abbott; "Going Crooked," by William Collier and Winchell Smith; "First Flight," by Maxwell Anderson and Lawrence Stallings; "Embers," with Henry Miller; Galsworthy's "Silver Box" (a revival); "Charlot's Revue"; the new Chauve Souris; Ibsen's "Lady from the Sea"; "The Vagabond Poet," by Charlotte Chisholm Cushing; and "Stella Dallas," a dramatization of Mrs. Prouty's novel, by Henry Gribble and Gertrude Purcell. Mrs. Prouty's book, by the way, has an unhappy ending. What will the producer do about *that?*

ELIZABETH JORDAN.

THE BLIND GIRL

Would God that I could run and play
Across His fields of wheat,
And dally in the sunshine
That warms His children's feet;
And walk among His flowers
And watch their hungry mouths
Thankfully taste His raindrops
And droop their heads and drowse.

Yet, Lord, I seem not able
To see Thy mirrorings,
Vision Thy worlds I cannot
Nor any human things;
And light seems always darkness
And in this darkness I
Must grope and wander vainly
In the shadow of a sigh.

But if I seem not able
To see these human things,
Then, Lord, I'm only closer
To Thy finer mirrorings;
And if I miss the sunset
And quiet stars at night,
I see the lights of Heaven
With all my inner sight.

And, Lord, if I were able
To watch the ships at sea
And gaze on lovely ladies
In a manner humanly,
I'd soon forget the whisper
Of an angel that is mine,
And substitute their beauty
For the glory that is Thine!

WILLIAM BERRY.

REVIEWS

The Apostles' Creed. By THE RT. REV. ALEXANDER MACDONALD. St. Louis: B. Herder Book Co. $3.25.

The reader of Bishop Macdonald's latest book cannot but catch some of the enthusiasm the distinguished prelate must have felt as he wrote its pages. A new edition of an old work entitled "The Symbol of the Apostles," it has been so revised and enlarged that it is practically a new book. It is a vindication of the apostolic authorship of the Creed on the lines of Scripture and tradition, together with some account of its development and a critical analysis of its contents. Written against the modern school of historical criticism, in the opinion of the author the book is the only one in any language undertaking to cover this field. There is evidence all through of painstaking and careful research. The false contentions of Harnack and others are met and refuted in a scholarly and convincing way. Those who call in question the apostolic origin of the Creed offer no positive evidence to substantiate their claim. They reject it not because they can trace it to some Council or some author or authors other than the Apostles, for, on the contrary, every writer who refers to the matter from the fifth to the second century inclusive affirms its apostolic composition, but because they reject tradition and they hold contemporaneous documents to be the sole source of all that we can know about the past. If, deferring to them, we set aside the traditional belief of the Church regarding the apostolic authorship of the Creed, we might just as logically, as Bishop Macdonald asserts, set aside our traditional belief regarding the divine institution of the Seven Sacraments, the validity of infant Baptism and the genuineness and inspiration of certain of the canonical books, for the tradition as to the origin of the Creed is far more constant, more clearly traceable, more widespread in the early Church than is the tradition on any of the other three points mentioned. W. L.

Playwrights of the New American Theater. By THOMAS H. DICKINSON. New York: The Macmillan Co. $2.50.

Modern American playwrights have contributed "life stuff" to literature They have written not *about* life but *of* life. This seems to be the underlying idea in Mr. Dickinson's book. He has caught the drift of the contmporary drama, penetrated to its heart, circled about it and revealed the intent often hidden in the author's soul. Percy MacKaye is called the ardent apostle and pioneer of what is best in the modern American drama. He has brought it from the sphere of "nervous excitement where the audience gazed in breathless attention just as they watch a runaway accident, back to the realm of the imagination." O'Neill is characterized as the "Playwright Unbound," "who drives straight through to a predestined conclusion without such regard to grace or the fantastic interpositions of chance that give the most sincerely logical work something of the surface of experience." The treatment of the American comedy is particularly enlightening, stimulating and felicitous. "Observation has been elevated to first place." American comedy "applies itself to a vital issue which it isolates, identifies and illuminates." The student of modern American drama will be amply repaid for the time spent in perusing this book, for it is illuminating and suggestive of ideas. Mr. Dickinson has treated a difficult subject not only comprehensively but justly and with fine perspective.

E. B. B.

From President to Prison. By FERDINAND OSSENDOWSKI. New York: E. P. Dutton and Co. $3.00.

Dr. Ossendowski is known as the author of "Beasts, Men, and Gods," "Man and Mystery in Asia," and other books. The present volume, together with the two just named, make a trilogy of the author's Asiatic experiences. During the Russo-Japanese war, he was appointed by the Russian Government to cooperate as chemist with the Russian forces in Siberia. Later he was chosen President of the Russian Far Eastern Republic, and then imprisoned as an insurrectionist. "From President to Prison" tells of the author's experiences in these diverse situations, and surely they were harrowing. The common saying that "truth is stranger than fiction" is doubtless justified, because truth gives fact and fiction make-believe. It is one thing to read the narrative of an escape you know to be actual, and quite another to be told of one which you know never happened as it is portrayed. No matter how engrossed you may become in the latter, you say at the end: "But, after all, it is only make-believe." Dr. Ossendowski's chapters hold one like a well-told detective story. One never knows what to look for next. If it is true that the Russian Far Eastern Republic is somewhat shadowy, and that some of the escapes and attempts at escaping make one pause, it will suffice to recall the adage about the truth of truth, and the truth of fiction. The Doctor's experiences and reflections are engrossing enough to hold the reader and make him glad that the gallant author found peace in the end. F. McN.

Things That Happened. By VEREKER MONTEITH HAMILTON. New York: Longmans, Green and Co. $5.50.

"There is no imagination or literary skill to be found in these pages," warns Mr. Hamilton, septuagenarian artist and former Ceylon coffee planter. "My first intention in writing down these memories was that they should be for the amusement of my children." This modest disclaimer in the preface of a book of personal narratives, composing a sort of informal autobiography, ought to win something for the author, especially since he describes himself as being both gambler and philosopher enough to face the odds with equanimity. As a matter of fact, Mr. Hamilton's achievement leaves him in possession of an undeniable faculty for story-telling, not to mention a comfortable and economic diction such as one expects of a man who was born and bred in Mid-Victorian Argyllshire and has seen a good deal of the world since. There is little to remark about the volume outside of the intriguing character of its twenty or so brief chapters, but the reader may care to know that these chapters, for the most part, are neatly constructed short stories of incident, somewhat reminiscent of the manner of Maupassant. Mr. Hamilton will lead you immediately into the midst; he will hint mysteriously, play ironically with coincidences, and end by creating the impression that he has given you a strange, certainly, but incontestable *tranche de vie*. It is difficult to resist this kind of writing, though you may question just how much of it is true and, incidentally, Mr. Hamilton's own word. The common sense reader will know how to take Mr. Hamilton's account of the "fatality," which overhung his life, as narrated in the final chapter. Here, of course, there is a little superstition. H. R. M.

BOOKS AND AUTHORS

Apologetics and Controversy.—A paper edition of "Rebuilding a Lost Faith" (Kenedy. $0.60) by John L. Stoddard now makes that excellent book accessible to the more general reading public. On its original publication in 1921 it was recommended by AMERICA as a real contribution in the field of Catholic apologetics. There is no doubt it has already done inestimable good and this new and popular-priced edition promises even greater results. ——With its thirteenth edition just from the press "Christian Denominations" (Cleveland: J. W. Winterich. $1.00) by Virgilius H. Krull, C.PP.S., has reached 35,000 copies. The author has brought together in a convenient handbook abundant information concerning the history and tenets of the so called Christian denominations with which we are familiar in this country. By understanding the position of our non-Catholic brethren we may be better able to set them on the right track. It is regrettable that

the new edition does not bring the statistics up to date.——Because of an article by the Rev. Peter Lumbreras, O.P., in which he claimed that the opposition of St. Thomas to the dogma of the Immaculate Conception is the most superficial of all assertions, since the Angelic Doctor rather than Scotus or anybody else settled the principles which had to lead and in fact did lead to the definition, Father Hugolinus Storff, O.F.M., has been induced to write his treatise on "The Immaculate Conception" (California: St. Francis Press). Theological students and priests will enjoy reading this presentation of the doctrine of the three great Scholastic Doctors, St. Thomas, St. Bonaventure and Bl. Duns Scotus.

The "Catholic Mind."—Most opportune in the current controversies over our new immigration laws is the publication in the *Catholic Mind* for August 22 of Hilaire Belloc's pungent essay, "This Nordic Nonsense." After reading it few will fail to realize what preposterous stuff this pseudo scientific theory is, and the intellectual vices with which it teems. And, even more emphatically, "that the basis of all this affair, more or less consciously present, is religious and not racial preference." The other contributions in this number of the *Mind* are "The Church and the Community" by Rev. A. M. Schwitalla, S. J., and "Existing Governments and the Church" both instructive and entertaining.

Catholic Varia.—From the pen of Father Alexander, O.F.M., has come another thoughtful little volume, "Honor Thy Mother" (Benziger. $1.00). An opening paper on the dignity of Christian motherhood lays the foundation for two very instructive considerations on the dual maternity of our Blessed Lady: Mother of Jesus and Mother of Men.——One of the best known of Canada's shrines is the Oratory of St. Joseph in Montreal, made possible in great part by the piety and zeal of a humble Brother of the Congregation of the Holy Cross. Mr. W. H. Gregory presents in "Brother Andre" (New York: W. J. Hirten. $1.00) an insight into the good Brother's life. We had rather seen the work done by one of his religious confreres. They would probably not have spoken of miracles as occurrences that take place "in violation of" the laws of nature.——In direct and careful narrative, Rev. D. I. Lanslott, O.S.B., has given in "The End of the World and of Man" (Pustet. $1.50) two truths that are as mysterious as they are inevitable. The author has classified what is of faith and what is merely probable. In the realm of probability he has stated his personal preferences. "The End of the World" embraces seven articles which deal with the signs foreboding the destruction of the world, the proper understanding of these signs, the resurrection of the body in fact and in effect, and the eternal Kingdom of Christ. Nine fairly brief articles are devoted to explanations of the end of man, to death, judgment, purgatory, heaven. In days of exaggerated subjectivism, such pages as these, close to Holy Scripture and the Fathers, are instructive and salutary.——Workers and convalescents in our hospitals will welcome Father Edward Garesche's latest volume "The Patient's Book," issued under the auspices of the Catholic Hospital Association of Milwaukee. It is a small handbook that mingles much practical information concerning Catholic hospitals with a fund of asceticism that will be helpful and consoling in many a sick room.——In addition to the prayers and litanies usually contained in the familiar prayer books, "Novena Manual of Our Lady of Perpetual Help" (Herder. $1.60), by Rev. J. A. Chapoton, C.SS.R., has special devotions for those who are attached to the Archconfraternity of Our Lady of Perpetual Help and St. Alphonsus. Several introductory chapters narrate the history of the miraculous picture of Our Lady of Perpetual Help and outline the rules and particular practices of the Confraternity that center about the revered image.

The Nightingale. Kindred. The Heart of Salome. The Harp. The Guermantes Way.

No violence is intended in classifying "The Nightingale" (Longmans, Green. $2.50), by Marjorie Strachey, with books of fiction. It is described as an "attempt to give life" to the story of Chopin. As the melodies of the hero, so the author's idyllic presentation of him will charm all who give ear. Miss Strachey claims to have culled all the major details of her narrative from the recently recovered correspondence of Chopin. The facts are supplemented by fancy and fiction, a perfectly legitimate procedure in novel-writing when care is exercised in selection and justice is preserved to the subject. Not least in interest are the roles which George Sand and Solange Clésinger enact. The volume should find special favor with music lovers.

A tiny French settlement in the Indian country below Michilimackinac, about a generation before the Revolution, are the time and place in which were enacted the scenes described so attractively by Alice Prescott Smith in "Kindred" (Houghton, Mifflin. $2.00). Thither came from London a young Englishman bent on playing a lone hand in winning the Indians from French allegiance. Episodes evolve adroitly and with fine artistry, the narrative is sensitive to nature's moods, the wholesome, kindly characters are distinctive, and the ideals are good throughout.

Two Americans in Paris and then in the deserts of Africa are the leading actors in the melodramatic novel "The Heart of Salome" (Small, Maynard. $2.00), by Allen Raymond. With wide divergences, it suggests a parallel to the legendary fable of John the Baptist and the daughter of Herod. Diane Mayfield, a beautiful creature, but not quite honorable, loves and is rejected, hates and is repentant, and loves again and is accepted by her childhood friend, Monte Carroll. International intrigues over oil concessions, with a super-villain as the enemy of the American interests, supply the incidents which lead the modern Salome to show what emotions are in her heart.

Somewhat mystic and certainly unreal is "The Harp" (Doran. $2.00), a tale of South Africa, by Ethelreda Lewis. Though Andrew grows in stature, he never ceases, even in the grip of misfortune, to be the dreamer. The strings of the harp are kinsfolk: Andrew's own son, his mother and the wife of his friend. A pity-wife, with her child, is the cause of the dis-chord and the drama. The novel grasps after something new and original. It attains something that is strange and weird, often powerful, but withal unpleasant and burdensome.

Marcel Proust's colossal novel, "A la Recherche du Temps Perdu," when fully published, will consist of eight large volumes. Each one of these volumes requires two books in the English translations being made by C. K. Scott Moncrieff. "The Guermantes Way" (Seltzer. Two volumes. $5.00), is a rendering of the third French volume "Le Côté de Guermantes I." Proust and his novel are both amazing. He was an invalid, suffering certainly from neurasthenia. His masterpiece is one of the most complete records ever made of the human mind. He probes endlessly into the subconscious and the unconscious, he interminably analyzes the minutest phases of thought, imagination and emotion, he describes a smell or a taste through several pages, he uses the turn of a finger as a text for a lengthy treatise. Nor does he hesitate to discuss with the utmost frankness the foul and the disgusting things of human life. The presentation of all this close psychological observation is as intricate as the thought is labyrinthine. "The Guermantes Way" is descriptive of the French aristocracy towards the end of the nineteenth century. It is not a pleasure to read Proust. Only a rare person is courageous enough to force himself to open the pages of these volumes. It is almost useless for anyone except the student of mental processes to attempt to read him. And even such a student must waste much time because of the trivialities that are an integral part of the novel.

Education

Morals at Non-Catholic Universities

TO the student of human nature conversant with what is being taught by certain of the professors of practically every non-Catholic university in this country, there comes a great temptation to argue thus: "Exactly. Take a crowd of young men and women at the most dangerous period of life when the imagination is inflammable and passion runs high, and crowd them together, elbow to elbow, in a classroom. Give them a history professor who undermines the historical foundations of Christianity, give them a biology professor who teaches them that they are simply mammals in human clothing, give them a psychology professor who teaches them that the thing called the soul is neither spiritual nor free nor responsible for man's misdemeanors, give them a sociology professor who teaches them that the Ten Commandments are a code of etiquette, man-made and useful in the past, but outworn and fit to be discarded in the twentieth century—then turn them free in a college town, without check or safeguard, without a relative to watch them or a friend to advise them, and be prepared for anything."

Such is the argument, substantially as it has appeared again and again in the Catholic press. It is an excellent argument, but it is an *a priori* argument. And *a priori* arguments in this year of Our Lord 1925 are out of fashion. What is wanted is figures, percentages, authentic data. Nothing else will convince. But such data are not easy to gather in connection with the morality of college towns. Professors and students are loath to tell the full truth where they themselves are involved. The Catholic chaplain, if there is one, gets most of his first-hand information through confession and is bound by its seal. And so the champions of Catholic higher education have been somewhat at a handicap and have been forced to make use of such meager information as appears from time to time in the newspapers.

For the sake of those who believe the dangers of non-Catholic higher education to be negligible, it may be well to gather together certain statistics which throw light on the subject and are all the more valuable because they emanate for the most part from non-Catholic sources.

During the summer of 1918, I spent about three months in an army camp with about three thousand students from all the colleges and universities in the middle-west. The first thing that impressed me about these students was their talk. It was not merely vulgar and foul; there was something morbidly eager about it that reminded one of the wallowings of swine. Lest anyone attribute this to the army life, I hasten to remark that this condition was most noticeable at the beginning, before formal camp life began. As the pressure of intensive training increased, the great indoor sport of telling smutty stories suffered from lack of time and leisure. Among the students of a State university where I later spent some time as an instructor, the same condition seemed to prevail. Coming from a Catholic high school and college, where during the whole space of six years I never heard a single really vile story, I found this condition shocking and disgusting.

A Catholic is taught to consider an obscene story, willingly listened to, sinful and degrading. Among non-Catholic university students, this does not seem to be the case. Last year the North Central Association of Colleges and Secondary Schools submitted a questionnaire on this point to the high school students of Arkansas, Arizona, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, North Dakota, Ohio, Oklahoma, South Dakota, Wisconsin and Wyoming. One of the questions asked was whether they were in the habit of telling or willingly listening to vulgar and obscene stories. Not all answered this question, but of the many thousand who did, fifty-one per cent of the boys and twenty-one per cent of the girls pleaded guilty. Evidently it meant very little to them, for when asked in a later question what they considered to be the most regrettable common practices among the boys, thirty-one per cent placed smoking first and only five per cent mentioned the smutty story evil. This is the condition in the high schools. If they do this in the green wood, what do they do in the dry?

The fraternity house in which I lived at the State university was probably the largest and most sumptuous building of its kind at the university. The first thing that caught my eye were the pictures in the private rooms; they were the vilest collection of pornographic prints I have ever seen. Nor was this due to war-time conditions, for the prints were part of the permanent fixtures of the house. In how many fraternities such a condition prevails, it is impossible to say. Fraternities vary from year to year and from one another, depending upon the character of those in office. But even if the student does not find his walls plastered with this kind of filth, there will be no dearth of it in his college literature. As the editor of a university paper and year-book, I formerly had occasion to make a study of the publications emanating from non-Catholic colleges. Since then conditions have become even worse. There are a number of college comic magazines which are too filthy for any Catholic home and one of the most rancid magazines in this country is made up of choice morsels culled from the pages of such periodicals. In Catholic schools the student publications are strictly censored by the faculty, but when a particularly offensive edition of Harvard *Lampoon* and Harvard *Advocate* was swept from the news-stand last year by the long-suffering Boston police, there was a bitter protest from two of the university professors.

As for sexual immorality, it is difficult to gather re-

liable evidence. In my own opinion, about half of the men I lived with in the fraternity house were confirmed young rakes. Recently the market has been flooded with realistic books on college life. To some persons these accounts seem exaggerated, and as a description of the life of *all* of the students, they are certainly unfair. But for my part, I can only say that the most sensational of them contains nothing that was not enacted in the fraternity house in which I lived. This is quite in line with the results of a survey recently published by Dean E. H. Wilkins of the University of Chicago, who questionnaired 1,000 students regarding the use of their leisure time. The Chicago *Tribune* sums up the results in the following sentence: "The fraternity men stated that they had three pastimes—keeping dates with questionable women, getting drunk and failing to attend university functions." As I said before, it is difficult to obtain authentic data on such matters. However, I have a letter from the judge of the Juvenile Court in a State university town in which he states that during the past two years, some twenty of the students were tried in his court, mostly for sexual offences against girls under eighteen, (legal minors), some of them hardly more than children. These were the *reported* cases coming within the jurisdiction of his court. The others, constituting the great majority, are never heard of.

From the same State university came a letter last year written by a Catholic girl to her uncle and depicting vividly student living conditions at that institution. She went to the State university from a Catholic college in the same state and after four months in her new environment, wrote down her impressions as follows:

My Dear Uncle:

I suppose you've decided I severed all family connections since I entered the State university. On the contrary I've thanked the Lord many times for having the kind of family I have. I'm afraid I'm not very fond of my new school. Disregarding everything except the courses themselves it's splendid. I'm getting a very fine chemistry course and my professors in that department seem to be real men—but it's when I come home that I get simply disgusted. There are about thirty girls in the house—only two Catholics, the others I don't know what—but the twelve on my floor are terrible—three positive atheists and proud of it—some of the others with such disgustingly loose morals that they can in earnest uphold free love because of its advantages as a path to their utter freedom. I never knew such girls existed—why they laughed outright at a girl who said "God help me." Do you blame me for feeling this way? And they say that life in ——— is very good for me—it certainly is. I certainly am getting an "education." It's a pity the outsiders don't know more about it.

I'm glad I have a lot of work to do—I'm never home from Chemistry until about five in the afternoon so as to avoid being with them as much as possible.

I'm taking psychology this semester from a man named——, one of the big men in the Philosophy department here. I'm using Father ———'s psychology book with our text so I'll know when I'm right. . . . I certainly am disgusted with this place. Write me if you have time—maybe I'll be a bit more cheerful. Till then pray for

Your loving niece

Such are the surroundings in which any Catholic who goes to a non-Catholic college or university is liable to be thrown. To the fathers and mothers and pastors of those 37,931 Catholic boys and girls who attended non-Catholic colleges last year I can only repeat what this Catholic girl says about those conditions: *"It's a pity the outsiders don't know more about it."*

CLAUDE H. HEITHAUS, S.J.

Sociology

The Pallid Bust of Pallas

"YOU see," the friendly cop at the corner instructed me, "You see it's this way. They're goin' to frame a hold up of that jewelry store. Then they're goin' to heave tear-bombs at the guys, and see what happens. Huh? No, I ain't goin' be one o' the guys. See?"

I saw. I had often stopped at that corner, the northwest corner of Broadway and Eighty-fourth Street, fifteen hundred feet, more or less, north by east of Mount Tom. Have you never heard of Mount Tom in the city of New York? Few have, few even among New Yorkers. You would hardly notice it motoring up Riverside Drive, but it stands out nobly seen from the Hudson. Today little children laugh and play on its barren granite head, where eighty years ago, a world-weary, disillusioned man used to sit and gloom far into the night. Then he would wander back to his cottage in the fields where the modern Broadway cuts across Eighty-fourth street . . . and one night he dipped his pen into his tired heart and wrote "The Raven." On the east front of the apartment house which occupies the site today, a tablet of bronze bears witness that here Edgar Allen Poe lived from March, 1844, until August, 1845.

This is a great city of ours. As I talked with my friend. the cop, an armored car rolled by, also a familiar sight here, and to judge by the inscription on its side, it was but one of a commercial fleet. No doubt there is a demand for them, these grisly vehicles panoplied in steel, manned by guards heavily-armed and ready to fire at the first interruption. So I pondered here at Eighty-fourth and Broadway as the armored car rumbled on and the cop babbled of heaving tear-bombs at guys—here where "the Raven, never flitting, still is sitting, still is sitting, on the pallid bust of Pallas, just above my chamber door."

Poe's shrieks were unavailing, but he might have caused the Raven to flit by hurling a tear-bomb at him. Eighty years later our police are trying that very method on the crook and the criminal, not however with extraordinary success. Like the Raven he declines to flit and continues to sit at least when he is not engaged in his business. For that is what crime is now becoming—a business, and with the more intellectual, who have developed their mental and neglected their moral powers, a business that is highly profitable and fairly safe.

Since our popular magazines are beginning to realize the existence of this trade, and the cities of the country,

taking example from New York, are at last asking if there is not some force in society capable of suppressing it, from all this stir some good may come. But judging by the direction in which these groups and societies are now pointing I doubt it. A prominent capitalist of the East, asked to head the law-enforcement group in New York, has lately emulated the snail and withdrawn into his shell. The cause of this retirement was a question publicly put which disclosed the fact that this reformer believes in prohibition for others but not for himself. A reformer of this type will be raked fore and aft by the scoffer, and is in truth, an easy target. But the real reason why crime abounds and criminals are not punished has small connection with breweries and distilleries, or their absence. For eighty years or more, the majority of our young people have been in schools from which religion is excluded. For half of that time, possibly the worst effects of a godless system were counteracted by home-training and the Sunday-school. But for the last quarter of a century homes have become fewer and Sunday schools far less effective, the result at this moment being a nation in which barely four out of every ten men and women have any connection, even nominal, with any form of religion. If you train three or four generations under a system in which sin means being found out and innocence the ability to keep your guilt hidden, I do not wonder that sharp-witted young men and women are going into the business of crime. And until we change that system, I know that crime will increase. Train a child's intelligence and neglect his education in morality, and you fit him for a highly successful career in crime. The more keenly developed his intellect, the larger is his ability to cover his iniquity, and the smaller the chance that he will ever be apprehended. The chance of conviction, of course, is negligible.

However, until we are waiting for the dawn of the day when we shall, as a people, return to sanity, and find a place for religion in the schools, one worth-while method of suppressing crime, might be to convict law-breakers. I dare this suggestion, fully aware of its revolutionary character. A paragraph in a recent number of the Boston *Post* gives an example of what might be done. On a Tuesday night, a couple of men held up a shopkeeper in Roxbury, Massachusetts, and were captured before morning. On Wednesday morning the pair were indicted by the grand jury, and on Wednesday afternoon they were arraigned. One pleaded guilty; the other demanded a trial by jury, and to his intense disappointment got it then and there. In fourteen minutes, the jury found them guilty, and the judge imposed a sentence of from five to seven years on the culprit who pleaded guilty, and of from ten to twelve years on the gentleman who demanded his constitutional rights. By Wednesday night or within twenty-four hours after the commission of the crime, they were safely lodged in the penitentiary at Charleston, and there they will stay.

Suppose that the 271 homicides in the city of Chicago during the first six months of the present year were followed by, let us say, 250 executions before January 1, 1926. Is it not at least highly probable that the homicide rate would drop sharply during the first six months of 1926? Like the rest of the country, Chicago has never made the punishment follow fast upon the crime. Sob sisters take possession of the newspapers and the criminal lawyer does the rest. The people never have a chance.

There is no raven on the pallid bust of Pallas in Roxbury. A good swift sentence will always put him to flight. But if you stop to argue, or give him fourteen continuances, or supply him with a lawyer who will prove that his great-uncle once labored under the delusion that he was the King of Dahomey, he will never think of flitting. Why should he? PAUL L. BLAKELY, S.J.

Note and Comment

No Vacation From Religion

APPROXIMATELY 12,000 Catholics heard Mass in the Church of St. Nicholas, Atlantic City, on the second Sunday of August. Nearly every State in the Union was represented in the many congregations. A writer in the *Press-Union,* commenting on this edifying record, sees in it much that is consoling "in these days of materialism when there is such a widespread tendency towards irreligion and religious indifference on the part of so many people in this country." What is observed at the Jersey shore resort can be seen, in proper proportion, at whatever summer resort Catholics are wont to gather. The right-minded Catholic realizes that his service of God admits of no vacation. The week is not begun properly that does not begin with God. And the attractions of the week's one day of rest must perforce await the fulfilment of his first duties to God. This is as it should be.

The Pope and the Tramway Men

WORKINGMEN even outside Italy are likely to be impressed with the account of the reception recently accorded the tramway employees of Rome, 750 in number, when they were privileged to attend the Holy Father's Mass in the Vatican. So impressed was the Pope with the piety of the workers and the officials who accompanied them, that he not only addressed them in affectionate terms, but insisted on administering Holy Communion to the entire number, without the assistance of his chaplains. This unusual favor disarranged the Holy Father's schedule for the day; it meant that the Cardinal Secretary of State was kept waiting for his audience nearly an hour, but the Pope declared that he could not resist the inclination to show his favor to this particular group. Reports which had reached the Vatican of the splendid behavior of the tramway men towards pilgrims, their courtesy, deference and respect towards all who

had come to Rome to gain the blessings of the Jubilee Year, seem to have made the Father of Christendom especially anxious to show them his gratitude.

Cincinnati's New Metropolitan

FOR the second time in the history of the See of Cincinnati the white habit of St. Dominic vested the Ordinary as Archbishop John T. McNicholas was installed in his Cathedral, on August 12. Representatives of his new flock were joined by prominent non-Catholic citizens of Ohio in tendering him welcome. A veteran worker himself, the Archbishop freely granted interviews to the newspaper men, reminding them, incidentally, that with their power to influence the attitude of popular opinion, they could do much to clear up the misunderstanding which exists between Catholics and those of other faiths. Archbishop McNicholas deprecates the methods of the modern reformer "who would reform everybody but himself," and expressed the hope that "Catholics shall show an active interest in public affairs, not necessarily by entering the domain of politics; not by officious meddling, but by assuming our share of the constructive work which representative men of sound judgment deem of permanent value."

First Catholic Yeomanette Dies

THE first woman to enlist in the United States Navy during the World War, Mrs. Fred Bowman (Loretta O'Hara), of Olyphant, Penn., died on August 17, from an illness contracted while in the service. She was a niece of Dr. James J. Walsh, lecturer and author, of New York, and of Dr. Joseph Walsh of Philadelphia. When the United States entered the World War, Mrs. Bowman, a graduate of St. Patrick's Parish School of Olyphant, offered her services, and was the first woman to be so accepted for duty in the navy and made a yeoman. She was first assigned to the Philadelphia Navy Yard and later went overseas, where she served with special credit until discharged after the declaration of peace.

Aimed at Birth Control

FROM the headquarters of the National Catholic Welfare Conference have come the first of a series of leaflets to be published against the iniquitous propaganda of Birth Control. It is worthy of note that the statements and arguments cited in the series are, for the most part, from non-Catholic authorities, upholding the Catholic teaching. The purpose of the first circular is to make known the gravity of the menace to America's life and morals inherent in the Birth Control movement, and that preparatory steps may be taken to anticipate the appeal of its propagandists to the next Congress, to allow them the freedom of the mails for dissemination of their literature. The Federal law explicitly forbids the carrying by the United States mails of contraceptive information or matter and its importation into the country. It has termed such things "obscene." It is the desire of the National Catholic Welfare Conference that intelligent letters of protest may be written, in due time, by Catholic men and women as well as by non-Catholics, to the members of Congress who will meet in December. Those who are interested in giving cooperation to this important movement can be supplied with leaflets, etc., by writing to the headquarters of the Conference, 1312 Massachusetts Avenue, Washington, D. C.

Austrian Jesuit Institutions

ACCORDING to advices received from Austria the work of the Jesuit Fathers in that country has for some time past been facing a serious financial crisis. The fact that the worst did not befall their institutions long ago was due, under God, in the very first place to the splendid cooperation of the Reverend American alumni of the Jesuit Theological University at Innsbruck. But now, *with a new mission to sustain in China,* and with heavy Government taxes imposed upon all educational establishments at home, the very existence of some of their most promising colleges is a stake. Thus St. Aloysius College at Linz, the graduates of which ordinarily join the ranks of the priesthood whether in their own country or in the foreign missions, is obliged now to meet a yearly deficit of $10,000. Under existing conditions in Austria this is an enormous sum. Should any desire to render help to that college in particular or to the Austrian Jesuit educational institutions in general, donations may be addressed to the Rev. Leo Brellinger, S.J., care of AMERICA, 39 West Eighty-sixth Street, New York City, N. Y.

Employment Bureau in Hollywood

IN the belief that thousands of aspirant movie actors will annually be benefited by their efforts, officials of the Association of Motion Picture Producers of California have established a central casting bureau in Hollywood. Producers have agreed to employ all their extras through this agency, which is to serve applicants free of charge. Thus, it is claimed, will automatically disappear the fee-charging employment bureaus which for years have been depriving ambitious "extras" of ten per cent or more of their earnings. It is claimed that film-producers employ each year more casual labor than any other industry, 30,000 persons being definitely affected. From all parts of the country the emotional lure of the movies has been bringing to Hollywood young people of both sexes who after some small success back home feel they are destined for fame in the film world. When the rise to stardom is not immediate, as is usually the case, courses in make-up schools, or schools for acting—at so much per course—buoy up ragged hopes. But eventually many of the deluded boys and girls, who lack the required talent, personality or form, go home discouraged and penniless.